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Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1887.

EDITED BY

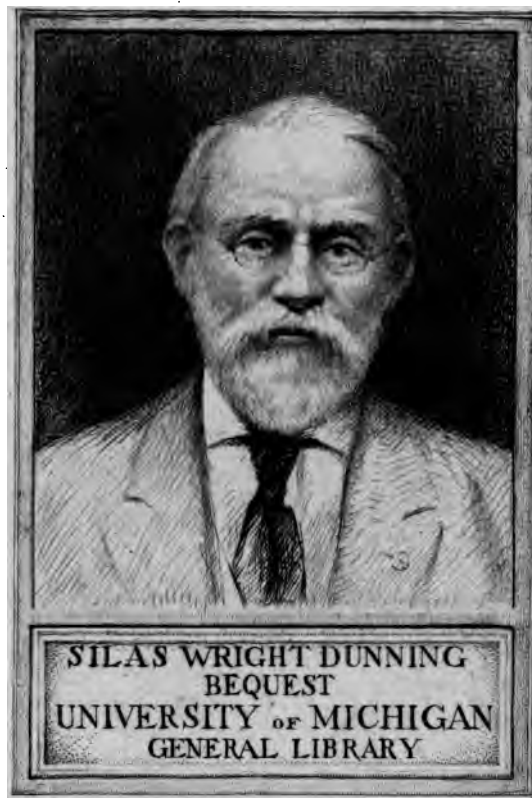
T. W. RHYS DAVIDS, Ph.D., LL.D.,

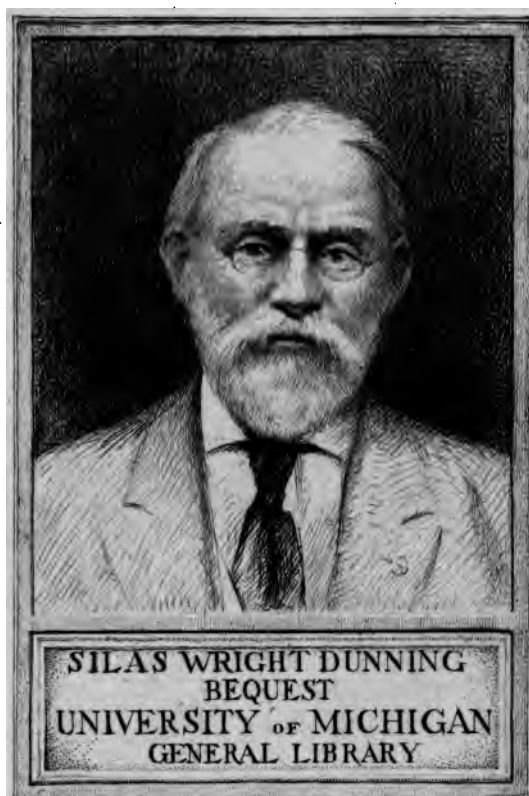
OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW,
PROFESSOR OF PALI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,
LONDON.

London:

PUBLISHED FOR THE PALI TEXT SOCIETY
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Vol. 16

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PALI TEXT SOCIETY.

COMMITTEE OF MANAGEMENT.

PROFESSOR FAUSBÖLL.

DR. MORRIS.

PROFESSOR OLDENBERG.

M. EMILE SENART, de l'Institut.

PROFESSOR J. ESTLIN CARPENTER.

Managing Chairman—T. W. RHYS DAVIDS, 3, Brick Court, Temple, E.C.
(With power to add workers to their number.)

Hon. Sec. & Treas. for America—Prof. Lanman, Harvard College, Cambridge, Mass.

Hon. Sec. and Treas. for Ceylon—E. R. Gooneratne, Esq., Atapattu Mudaliyar, Galle.

This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history—whether anthropological, philological, literary, or religious—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 3,300 pages have already appeared. The accession of about fifty new members would make it possible to issue 1000 pages every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pāli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

**.* Subscriptions for 1887 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pāli Text Society." (Address: 22, Albemarle Street, London, W.)

Report

OF

THE PALI TEXT SOCIETY

FOR 1887.

I HAVE to congratulate our subscribers on the fact of our little Society having survived all the dangers of birth and childhood, and reached the end of its first six years in safety. It can now fairly claim to be an established success, and, when it promises to do even better in the future than in the past, my readers will agree that the promises of the Pāli Text Society are not empty words.

And first as to work done. Up to 1885 inclusive, we had issued in four years fourteen volumes, of a total of 2,602 pages. Adding for 1886 three volumes, viz. :

Journal	...	...	...	186 pages.
Vimāna Vatthu	...	...	...	116 „
and Sumaṅgala	...	...	...	368 „

and for 1887 two volumes of about 800 pages, gives us a total for the six years of nineteen volumes, containing twenty-six texts, in about four thousand pages—a very handsome result indeed for the six guineas which the issues have cost most of our members, and still more for those who have been wise enough to pay five guineas in advance for the six years.

The few copies which have found their way into the second-hand book market are already quoted at prices considerably above the subscriptions paid. And as the number of copies—especially in the earlier years—is nearly exhausted, the market value of our publications must inevitably rise still further. The reason is obvious. The Society, paying nothing for management, rent, or interest on capital,

is able to produce more cheaply than a publisher, who looks simply for profit, could do ; and it has, besides, the advantage of the support of those of its generous friends who appear in the list of donors.

Another six years will see the work accomplished, or nearly so. Let me urge, therefore, on all of our subscribers the advantage of paying their five guineas in advance for those years.

Including the issues of this year, the full list of work already accomplished in the publication of texts (besides the lexicographical and other articles in the Journal) is as follows :

NAME OF TEXT.	YEAR.	EDITOR.
1.*Anāgata Vaṇsa ...	... 1886	Prof. Minayeff.
2. Aṅguttara, Parts I.-III. ...	... 1885	Dr. Morris.
3.*Abhidhammattha Saṅgaha...	1884	Prof. Rhys Davids.
4. Āyāraṅga Sutta ...	... 1882	Prof. Jacobi.
5. Udāna ...	... 1885	Dr. Paul Steinthal.
6.*Khudda- and Mūla-Sikkhā ...	1883	Dr. Ed. Müller.
7.*Gandha Vaṇsa ...	... 1886	Prof. Minayeff.
8.*Chakesa Dhātu Vaṇsa ...	... 1885	Prof. Minayeff.
9. Cariyā Piṭaka ...	... 1882	Dr. Morris.
10.*Tela Kaṭṭha Gāthā ...	... 1884	{ Gooneratne Mudaliyar.
11. Thera Gāthā ...	... 1883	Prof. Oldenberg.
12. Therī Gāthā ...	... 1883	Prof. Pischel.
13.*Dāṭhā Vaṇsa ..	... 1884	Prof. Rhys Davids.
14. Dhamma Saṅgaṇi ...	... 1885	Dr. Ed. Müller.
15.*Pajja Madhu ...	... 1887	{ Gooneratne Mudaliyar.
16.*Pañca Gati Dipana ...	... 1884	M. Léon Feer.
17. Puggala Paññatti ...	... 1883	Dr. Morris.
18. Buddha Vaṇsa ...	... 1882	Dr. Morris.
19. Majjhima Nikāya, Part I. ...	1887	Mr. V. Trenckner.
20. Saṃyutta Nikāya, Part I. ...	1884	M. Léon Feer.
21.*Saddhammopāyana ...	... 1887	Dr. Morris.

* The twelve texts marked with an asterisk appeared in the Journal.

NAME OF TEXT.	YEAR.	EDITOR.
22.*Sandesa Kathā	1887	Prof. Minayeff.
23.*Simā Vivāda Vinicchaya Kathā	1887	Prof. Minayeff.
24. Sutta Nipāta, Part I.	1884	Prof. Fausböll.
25. Sumaṅgala Vilāsinī, Part I.	1886	{Prof. Rhys Davids & Prof. Carpenter.
26. Vimāna Vatthu	1886	{Gooneratne Mada- liyar.

The following list of works in progress will show how thoroughly our work is being supported by all the best Pāli scholars, not only in England, but also throughout Europe and in America :

1. PITAKA TEXTS.

TO BE EDITED BY

- | | |
|--------------------------------------|--|
| 1. Dīgha Nikāya* | {Prof. Rhys Davids and Prof.
Carpenter. |
| 2. Majjhima Nikāya, Vol. II.* | {Mr. Trenckner (of Copen-
hagen). |
| 3. Saṃyutta Nikāya, }
Vol. II.** | ... M. Léon Feer (of Paris). |
| 4. Aṅguttara Nikāya, }
Vol. II.** | ... Dr. Morris. |
| 5. Khuddaka Pāṭha | Prof. Rhys Davids. |
| 6. Dhammapada | {Prof. Fausböll (of Copen-
hagen). |
| 7. Iti-vuttaka** | Prof. Windisch (of Leipzig). |
| 8. Peta Vatthu** | {Prof. Minayeff (of St. Peters-
burg). |
| 9. Niddesa | {Prof. Bloomfield (of Balti-
more, U.S.A.). |
| 10. Apadāna* | Dr. Grünwedel (of Berlin). |
| 11. Vibhaṅga | Dr. Morris. |

2. EXTRA-CANONICAL BOOKS.

- | | |
|--|--|
| 12. Sumaṅgala Vilāsinī, }
Vol. II.* | {Prof. Rhys Davids and Prof.
Carpenter. |
|--|--|

* Those marked with one star are well in hand, and those marked with a double star are in the press.

TO BE EDITED BY

13. Sutta Nipāta, Vol. II., }
 Dictionary & Notes } ... Prof. Fausböll.
14. Visuddi Magga ... }
 ... { Prof. Lanman (of Harvard
 ... { College, U.S.A.).
15. Netti Pakaraṇa Prof. E. Kuhn (of München).
16. Mahā Vaṇsa* Dr. Steinthal (of Berlin).
17. Hattavana-galla }
 Vihāra Vaṇsa } ... Prof. Rhys Davids.
18. Sāsana Vaṇsa Prof. Minayeff.
19. Bodhi Vaṇsa Mr. Strong.
20. Lalāṭa Dhātu Vaṇsa ... Dr. Morris.
21. Dhammapada Attha- }
 kathā* } ... Dr. Wenzel.
22. Kathā Vatthu Attha- }
 kathā } ... Prof. Minayeff.

The Government of India have lodged in the India Office Library a large number of MSS. from the late King's Library at Mandalay. The MSS. are both easy to read, being written in large letters, and very correct. I have also received from Gooneratne Mudaliyar of Galle, since the last report, the following MSS. :

Attha Sālinī
 Netti Pakaraṇa
 „ „ Atthakathā
 Sammoha Vinodanī
 Paramattha Jotikā
 Lalāṭa Dhātu Vaṇsa (Sinhalese)
 Sāsana Vaṇsa

What we want now are :

Lalāṭa Dhātu Vaṇsa (Pāli)
 Sāsana Vaṇsa
 Niddesa and Com.
 Paramattha Dipanī
 Iti-vuttaka Atthakathā

besides the other MSS. mentioned at p. xii of my report for the year 1885.

It can no longer be said that we suffer from want of editors, which was one great difficulty when we started. And our stock of MSS., thanks chiefly to Gooneratne Mudaliyar, is getting fuller every year. *But we do want subscribers.* It is the want of money which prevents our printing texts ready for the press. We could easily now give 1,000 pages a year if we had a little more money. Surely the issue of a series of texts, so important for the history of India, will not be allowed to flag for the want of a few hundred pounds.

Finally, I have to congratulate the Society on the fact that our issue appears earlier this year than it has ever done before ; and, as the next issue is already in the press, it will probably be out still earlier than this one.

T. W. RHYS DAVIDS.

The Pajjamadhu.

A Poem in praise of Buddha.

EDITED BY

EDMUND R. GOONERATNE

(MUDALIYAR).

THE Pajjamadhu is an elaborate Pāli poem in 104 stanzas, composed by the venerable Buddhappiya, the pupil of the celebrated Ānanda. He was also the author of the Pāli Grammar, called the Rūpa Siddhi. The author, unlike others in the East, has given us his name and pupilage in verse 103 :

Ānanda rañña ratanādi mahā yatinda
Niccappa buddha padumappiya sevi naṅgi
Buddhappiyena ghana buddha gunappiyena
Therālinā racita pajja madhum pi bantu

Drink (deeply) the Pajjamadhu (the nectar-like verses) made by the bee Buddhappiya (pleased with the virtues of Buddha), who gladly depends on the lotus, Ānanda Vana ratana, heavy with good qualities, incessantly expanded.

The first sixty-nine verses describe the beauties of Buddha's person, the rest are in praise of his wisdom, concluded with a panegyric on the Order and Nirwāna.

This little poem, it is believed, was composed in the Solean country, where, at this period, Buddhism was flourishing in almost its pristine purity; and where the author, as we learn from a verse in the Rūpa Siddhi, held the incumbency of several temples, and by his eminent abilities commanded a high reputation.

The author, unfortunately, does not give us the date of his work, but we may safely premise that it was composed at the same time as the Rūpa Siddhi, to which our scholars give A.D. 1100 as the probable date.

The language is Sanskritized Pāli, and some of the verses are intricate puzzles. There is a gloss, in Sinhalese, to the entire poem; but it is verbose, and rather diffuse in its explanations.

I have to acknowledge, with thanks, the valuable aid I received from my tutor, the learned Paññāsekhara of Kodagoda, in editing this little work, which I expect will interest students of the language.

E. R. G.

GALLE, October 5, 1885.

[The Pajjamadhu.]

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ
SAMBUDDHASSA.

- 1 Unnāpapuṇṇasasimaṇḍalato galitvā
Pādambujaṅguli dalatṭha sudhā lavānaṃ
Pantiva satthu nakhapanti pajāvisesaṃ
Piṇetu suddha sukhitammaṇa tundaṇḍitā
- 2 Khittāya mārariṇā parivatya satthu
Pādassayā jita disāya sitattalāya
Yā jeti kañcana sarāvaliyā sirim sā
De'tanginaṃ raṇajayaṅgulipantikantā
- 3 Sovanna vaṇṇa sukhumaṇḍaṇḍa chavi somma kumma
Piṭṭhiva piṭṭhi kamatunnati bhāti yesaṃ
Tesuppatitṭhitasukomalaḍḍhapāṇi
Pādā jinassa padadantu padam janassa
- 4 Acchera paṇkajasirim siriya sakāya
Ye maddino viya caranti saroja sīse
Saṇcumbitā viya ca tāni parāga rāga
Te niraṇḍa munipadā padadantu lakkhiṃ
- 5 Agāmi kāla jana maṇḍala bhattu bhāvaṃ
Vyākattum atra kusalen' iva nimmitāni
Yātrāsum aṭṭhasatamaṇḍalaḍḍhapāṇi
Sādhetu naṃ padayugam jayamaṇḍalāni
- 6 Sasseevijaṇṭuvarasantiṇṇapappaveṇṇa
Niccaṃ susajja ṭhapitān' iva maṇḍalāya
Ye te dadhanti kalamaṇḍalaḍḍhapāṇi
Vattantu te jinapadā jayamaṇḍalāya

- 7 Sabbe 'bhibhūya sapadesu nipātanassa
 Saññānakam viya yadassitasabbhaloko
 Pādātya' dhokatatilokasirovarā pi
 Lokam puṇantu jayamaṅgalakāraṇāni
- 8 Lokattayekasaraṇattavibhāvanāya
 Sajjo va tiṭṭhati yaḥim suvibhāttaloko
 Tamsabbhalokapaṭi bimbīdadappaṇābhāṃ
 Pādadvayam janasusajjanahetu hotu
- 9 Lokuttarāya siriya 'dhigamāya suṭṭhu
 Rajanti yattha diguṇān' iva pātu bhūtā
 Cakkāsanābhisahanemisahassarāni
 Tyaṅghī disantu sakalissariyam janassa
- 10 Yatrullasanti duvidhān' iva pātū bhūtā
 Dhammassasabbabhuvanassa ca issaratte
 Cakkāni cakkasadisāni sudassanassa
 Tān' ajja jantu saraṇā caranāni hontu
- 11 Sattesu vacchatu sirī sirivacchakena
 Sovatthi sotthim anutiṭṭhatu puggalesu
 Nandim janānam anuvattatu nandivatti
 Sisān' alamkurutu pādavatamsako pi
- 12 Bhaddāya pīṭham upagacchatu bhaddapīṭham
 Vuddhim janānam anuvattatu vaddhamānam
 Puṇṇattam aṅgim anu kubbatu puṇṇakumbho
 Pāti ca pātu satatam janatam apāyā
- 13 Setātapattam apanetam aghātape tam
 Khaggo vichindatu sadā duritārivagge
 Saṃklesadāham apanetu satālavanta
 Saṃvījanī kumatimakkhikamoraḥattho

- 14 Ākaḍḍhano janavilocanam attaninnam
Vāretu sabbagativāranamaṅkuso so
Pādambujassirivilāsaniketanam va
Pāsādalakhaṇam upetu manopasādam
- 15 Pāṇīnam attabhajataṃ varapunṇapattam
Sammā dadātu padanissitapunṇapatto
Pādesu jantu manabandhanadāmahhūtam
Dāmaṃ dametu vimalaṃ janatam manāni
- 16 Uṇḥisakuppalamaṇīpadumehi pādā
Sassevijantukaraṇāni vibhūsayantu
Sannettanāvupagatānam anagghakāni
Bojj'haṅgasattaratanāni dade samuddo
- 17 Uttuṅga niccalaguṇā jitatāya niccam
Sevīva pādasirī nicca samubbahaṃ va
Atrāpi Sakkabhavanubbahaṇe niyutto
Pādatṭhameru bhavataṃ bhavataṃ vibhūtyā
- 18 So cakkavālasikharī pyavataṃ samantā
Sabbūpasaggavisarā janatam samaggaṃ
Dīpā puthūpi caturo dvisahassa khuddā
Dhārentvapāyapatamānam adatva jantum
- 19 Sūro pabodhayatu jantu saroruhāni
Cando pasāda kumudāni manodaheṣu
Nakkhattajātam akhilaṃ subhatāya hotu
Cakkaṃ dhajaṃ ripujayāya jayaddhajāya
- 20 Jetum sasamsāda-Sudassana-cakkavatti
Cakkānugantalalitaṃ yaḥim āvaheyya
Cakkānuvatti-parisāvuta-cakkavatti
Nāmvattataṃ padayugaṃ janatā hitāya

- 21 Pujetum āgata vatā vajirāsanatṭha
Mindena chaddita mahāvijayuttarākhyam
Samkham pavitṭham iva mārabhayā padādho
Pādatṭhasamkham iha vattatu santiyā vo
- 22 Sovanṇamacchayugalam sivabhatta bhoge
Icchā bahūpakaraṇam bhavatam janānam
Kumbhīladhiggaḥhitato va padutthacittā
Pādambujākara vigāhi tu nopahontu
- 23 Sattāpagā janamanoja male jahantu
Samklesadāham apanentu dahā ca satta
Selā ca satta vidadhantu janassa tānam
Lokappasiddhijanane bhavatam patākā
- 24 Pātānki santi gamane bhavatūpakārā
Dāhettanesu jahatam padacāmaram tam
Sallokalocanamahussavaussitam va
Vatteyya toraṇam anuttaramaṅgalāya
- 25 Yasmiṃ miginda gata bhīti balāva daddha
Dānā natā siravidāraṇa pīlitāva
Nālāgiri karivaro Girimekhalo ca
Tam sihavikkamapadam hanatā ghadantiṃ
- 26 Pāpāhino hanatu pādasuvanṇarājā
Vyagghādhipo kalijane adatam asesam
Vālāhaassapati sampatitum adatvā
Pāyesu pāpayatu santipuram pajāyo
- 27 Chaddanta danti lalitam galitam rusamhā
Luddetta dubbhini dise acalam dadhāno
Pādatṭhahatthipati sampati jantutāse
Tāsetu hāsam aparandisatam satānam

- 28 Sabbaṅgino caraṇuposatha hatthirājā
 Pāpetu sabbacatudipikarajjalakkhiṃ
 Kittiva pādapapicārikatā niyuttā
 Kelāsaselaṇṇimā hitam ācareyya.
- 29 Sāmissa haṃsasamaye dahapāsabaddha
 Māsina vesagamako viya pādahaṃso
 Nigghosa gantijitāto viya mūgapakkho
 Vāretu sabba janatā bhavagantukattam.
- 30 Ohāya dibbasarasim khilaloka sabba
 Ramm'aṅghivāpim avagāhitavāva pāde
 Erāvaṇo karivaro mansābhiruḷhe
 Jantum Purindadapuram nayatam va siḅham.
- 31 Hitvā sakam bhavanam aṅghinisevanattha
 Māgamma ramma taratāyiha nissito va
 Pāletva mūni padavāpitarāṅgabhaṅgi
 Mangī karontatanuvāsuki nāgarājā
- 32 Nāthassa kañcanasikhāvalajātīlila
 Māvikaram va padanissitamorarājā
 Tam dhammadesanaraven' iva luddakassa
 Lokassa pāpaphaṇino hanatam asesam
- 33 Samsārasāgaragate sadhane jane te
 Net ampade kalacatumukhahemanāvā
 Nibbānapaṭṭanavaram Bharukacchakantam
 Suppārapaṇḍita gatā viya āsunāvā
- 34 Sambodhi nāṇa paripācayato munissa
 Bhatto yathā himava'taddi samādhihetu
 Evam manena bhajatam himavaddipāde
 Sambodhiñāṇa paripācanahetu hotu

- 35 Daḥmaṃ parājitatayā muninā sarena
 Suññas saropagata pañjara bandhano'va
 So pādapañjaragato karavīkapakkhī
 Sabbesamaṃ piyāvacaṇṇaṃ jahatā bhavantamaṃ
- 36 Te cakkavāka makarā api koṇca jīvaṃ
 Jīvādi pakkhivisarā sarasīva bhuttaṃ
 Vessantarena caraṇambuji nibbhajantā
 Jantu taṃ viya pade suramentu niccaṃ
- 37 Taṃ candakinnaragatiṃva gatassa bodhi
 Sattassa tassa sapajāpatikassa bhāvaṃ
 Saṃsūcayanta pada kinnara kinnarī ve
 Sāmaggimagga paṭi pattisu pāpayantu
- 38 Saṃrājadhānimusabho vahataṃ bhāraṃ
 Pītippayo pajanayeyya savacchadhenu
 Sassevino abhiramentu chakāmasaggā
 Dhārentu jhāyimaṃ iha solasa dhātudhāmā
- 39 Sutvā jinassa karavīka saram manuññaṃ
 Aññoñña bhītirahitā api paccanikā
 Hitvā gatiṃ viya tthitā padasattarūpā
 Sabbamaṃ bhavassita janānagatiṃ hanantu
- 40 Sovanna kāhala yugo pamamaṃ'indirāya
 Sannirapuppha mukulopamamussavāya
 Niccaṃ susajja tthapitaṃ muni tiṭṭhataṃ te
 Janghādvayaṃ janavilocana maṅgalāya
- 41 Lakhyā vilāsa mukuradvaya sannikāsaṃ
 Tādaṅka maṇḍana vidambakamaṃsu saṇḍaṃ
 Jānudvayaṃ lalita sāgara bubbulābhaṃ
 Hotamaṃ jagattaya nijatta vibhūsitun te

- 42 Chaddanti dinna varadanta yugopamānā
 Tam hatthi soṇḍa kama punṇa guṇā tavorū
 Līla payodhi siri keḷi suvaṇṇarambhā
 Khandhā'va dentu paripuṇṇa gune janānāṃ
- 43 Jaṅghakkha kadvya samappita cittapāda
 Cakkadvayī manamanojahayo mune te
 Sonī ratho sirivaho manasā bhiruḷhaṃ
 Lokattayaṃ sivapuram lahu pāpayātu
- 44 Ramm'ora pākata tatāka tatā savanta
 Romāvali jala panālika koṭikatthā
 Nābhī gabbhira sarasī siri keḷitā te
 Sassevinam vyasana ghammam'alam sametu
- 45 Kanticchaṭā luḷita rūpa payodhi nābhī
 Āvaṭṭa vaṭṭita nimujjita sabbaloko
 Sobhagga toya nivahaṃ vivaso pivitvā
 Lok'uttarādi sukha mucchitataṃ payātu
- 46 Gambhīra cittarahadaṃ paripūrayitvā
 Tamsandamāna karuṇambu pavāha tulyā
 Romālivallihari nābhī subhā'lavālā
 Detam lahuṃ sivaphalam bhajataṃ mune te
- 47 Cārūra sārīphalako kuṭilagga loma
 Pantī vibhatti sahito siri keḷi sajjo
 Saggāpavagga sukha jūtaka keli hetu
 Hotam tiloka sukha jūtaka soṇḍakānam
- 48 Gambhīra citta rahado dara gāhamāna
 Mettādayā kari vadhū kara sanni kāsā
 Sabbaṅginam sivaphalam tanu deva rukkhe
 Sākhā sakhā tava bhuja bhajataṃ dadantu

- 49 Nihāra bindu sahitaggada'lopa sobhi
 Byālama ratta padumadvaya bhaṅgi bhājā
 Pāpārisīsalunateniva ratta rattā
 Rattā karā tava bhavum bhuvi maṅgalāya
- 50 Rupassirī carita cankama vibbhamā te
 Piṭṭhī yathā kalala muddhani setu bhūtā
 Evaṃ bhavaṇṇava samuttaraṇāya setu
 Hotam mahākanaka saṅkama sannikāsā
- 51 Saddhamma desana manohara bherināda
 Saṃcārāṇe sivapurāṇ visituṃ janānam
 Givā suvaṇṇamaya cāru mutiṅga bheri
 Bhāvam bhajā bhavatu bhūta vibhūtiyā te
- 52 Lakhi nivāsa vadan'ambuja matta ninna
 Mākaddhayam jana vilocana cañcarike
 Sorabbha dhamma makaranda nisandamānam
 Piṇetu tena sarasena sabhā jane te
- 53 Lakhi samāruhita vattarathe rathaṅga
 Dvandānu kārī miga rāja kapola lilaṃ
 Tādaṅka maṇḍalayugaṃ viya kaṇṇabhājaṃ
 Gaṇḍatthaladwyama' laṃkurutaṃ janatte
- 54 Lāvāṇṇa maṇṇava pavāla latā dwyābham
 Tandeha deva taru pallava kante mantam
 Vattāravinda makaranda parājisobham
 Rattādharadwayam'adho kurutaṃ janāgham
- 55 Uṇṇā sakuntigata matthaka natthu kūpa
 Subbhū lakāra sahitotṭha pavāla nāvā
 Gattuttararaṇṇava gatā tava jantukānam
 Hotam bhavaṇṇava samuttaranāya nātha

- 56 Isam vikāsa padumo'dara kesarāli
 Lilā vinaddha rucirā tava danta panti
 Vāni vadhū dharita mālāti mālya tulyā
 Tassam jānassa manarañjana mā' careyya
- 57 Saddhamma nijjhara suratta silātalābhā
 Jivhā vacī naṭa vadhū kala raṅga bhūtā
 Saddhamma seṭṭha taraṇi nihitappiyā te
 Samsāra sāgara samuttaraṇāya hotu
- 58 Dantamsu kancukīta rattadharo padhāne
 Jivhā suratta sayane mukha mandiraṭṭhe
 Āmokkha mutti vadhuyā sayitāya tuyham
 Kubbantū saṅgama malaṃ jana sotu kāmī
- 59 Uṇṇā tathā' bhinava patta varābhi rāmā
 Lilollasanta bhamuka dwaya nila pattā
 Ghānoru cāru kadali vadanā lavālā
 Tuyham pavattatu ciraṃ jana maṅgalāya
- 60 Bālatthalī hari silātala piṭṭhikatṭha
 Bhūvallaridwaya mayūra yugassa tuyham
 Pañcappabhā rucira piccha yugassirikam
 Nettadwayam manasi puñchatu pāpadhūliṃ
- 61 Indīvar āntagata bhīṅgika panti bhaṅgi
 Pañc ambujas saratate viya gacchapantī
 Nettambujas siri tirokaraṇīva tuyham
 Pamhāvalī siriga'teha tiro karontu
- 62 Vattullasambuja vilocana haṃsa tuṇḍa
 Kañjamsu piñjara mulāla latā dwyābham
 Dolādwyamwa savāṇa dwyam atta lakkhyā
 Hotam tav ajja janatā maticārahetu

- 63 Vammika matthaka sayānaka bhūridatta
 Bhoginda bhogavali vibbhamamā vahanti
 Ghānopariṭṭhita' mune tava tuṇṇam' uṇṇā
 Taggāhino viya janassa dadātu vittaṃ
- 64 Rupin dirāya vijaye khila loka rūpaṃ
 Ghāṇo'ru cāru parigho'pari baddha siddhā
 Nilābha vāta viluthanta vayad dhajā bhā
 Tiṭṭhantu sajja duritāri jayāya te bhū
- 65 Uṇṇas sitopala nivesita bunda sandhi
 Ghāṇo'ru piṇḍakam' aghā tapa rundhitunte
 Hotammukham'buja sirī sirasussitā bham
 Bhū nīla paṭṭika lalāta suvaṇṇa chattaṃ
- 66 Ru'paṅka vedana vilocana bāna ditṭhī
 Dhārā nisāna maṇivatta sirī siro te
 Siddhā mato' sadha katañjana puñja lakkhī
 Hotam janassa nayanāmaya nāsanāya
- 67 Sakkhanda bāhuyuga torana majjha gīvā
 Dharappitas sirighato pari mussavāya
 Niluppalāva ṭhapitā savibhatti kante
 Kesā bhavantu bhuvanattaya maṅgalāya
- 68 Hemagghiye ṭhapita nīla silā kapāle
 Pajjota jāla lalitaṃ muni sārāyanti
 Rūpassirī sirasi bhūṣita hema mālā
 Kārā karotu subhagaṃ tava ketu mālā
- 69 Bhyāmap pabbhāli tava kañcana mora kāle
 Surodaye vitata candaka cakkalakkhī
 Meghā vanaddha sikharu'nnata hema selā
 Yan tindacāpa vika'tiva dadātu sobhaṃ

- 70 Paṭṭhāya te paṇidhito suci dāna sīla
Nekkhamma pañña viriyak khama sacca' dhiṭṭhā
Mettā upekkhi'ti ime dasa pūrato'va
Pūrentu pārami guṇā janatānam'atte
- 71 Pattu'ttaru't taradasā paṇidhāna bijā
Cetordharāya karuṇā jala sekha vuddhā
Sabbaññu ñāṇa phaladā sati vāṭa guttā
Taṃ samphalan disatu pāramitā latā te
- 72 Ābodhi puṇṇami paḍiṭṭha dinādito te
Sambhāra kāla sita pakkha kamābhi vuddho
Sampunṇa pārami guṇā' mataramsi taṃ'va
Sabbāṅgi kunda kumudāni pabodhayeyya
- 73 Āpacchimab bhava sivap phala lābha dānā
Dānap pabandham' apidāna phalap pabhandam
Samwaddhayi twam abhi patthanato yathevam
Jantut taruttara phalam khalu sambhunantu
- 74 Ārambhatop pabhuti yāva tavaggamaggā
Vikkhālita ghakalusam suci sīla toyam
Mettā dayā madhura sītalatāyu' petam
Sodhetu twam' va bhava nissita jantu metam
- 75 Āpacchim attam abhinikkhamanā bhiyogā
Paṭṭhāya tampabbhavato paripuṇṇa gehā
Twam sabba jāti gahato api nikkha mittho
Evam janā bhava dukkhā khalu nikkhamantu
- 76 Ekaggato pala tale nisitā cirandhi
Dhārā sucittu sutale sati daṇḍa baddhe
Nibbijhi lakkhaṇa dhanuṭṭhiti santi lakkham
Khittā tayonamanu vijjhatu jantu khittā

- 77 Twam pārami jala nidhiṃ caturi' ha bāhu
Sattihi suddari ciraṃ janakova sindhum
Sampanna vikkama phalosi yathā caśo' va
Evam janā viriyatap phalame dhayantu
- 78 Sattā parādha dahanesu ciraṃ sudhantaṃ
Khanti suvaṇṇa kata rūpa samantim' attā
Sabbā parādhamasahi twam' asayham' evaṃ
Sabbe janāpi khamanena bhajantu santim
- 79 Lakkhādhikaṃ catura saṃkhiya kappa kālaṃ
Saccena suṭṭhu paribhāvita vācino te
Vācāya sacca phusitāya samenti jantu
Evam visuddha vacanā janatā bhavantu
- 80 Ādinna dhamma mahiyat thira suppatitṭhā
Dhiṭṭhāna pārami mahā vajir addi tuyhaṃ
Sattena kena pi yathāhi abhejja nejjo
Evam janāpi kusalesu adhiṭṭha hantu
- 81 Twam sabba satta cirabhāvita metta citta
Toyehi saṃsamita kodha mahā hutāso
Lokuttaraṃ taditaraṃ hitam'āvahittho
Evam janesu janatā hitam' āvahantū
- 82 Mittopakāra paṭipakkha jan' āpakāre
Twam nibbikāra manaso cirabhāvanāya
Pattosilābha pabhutaṭ ṭusu nibbikāraṃ
Evam janānunaya kopa nudā bhavantu
- 83 Sampanna hetu vibhavo tusite vimānaṃ
Yuttaṃ guṇehi navabhip padavī vimānaṃ
Twam vādhiparam' idhirohiniyā tiloko
Ārohatu bhaya sukhaṃ padavī vimānaṃ

- 84 Twaṃve' rahaṃsi sam'abujjhi yathāca sammā
 Sampanna vijja caraṇo sugato'si hontu
 Lokam vido purisadammasusārathī si
 Satthāsi bujjhi bhagavā si tath' eva jantu
- 85 Sac citta bhū nidahitaṃ janatāya tuyhaṃ
 Kalyāṇavaṇṇaratanaṇṇavajātibhinnaṃ
 Dukkhaḃgi cora jalupaddutajāti gehe
 Tassā sukhaṃ bhavatu jīvitum āpadāya
- 86 Vācā vicitta vara tantu gataṅgi kaṇṭhe
 Swā mutta sagguṇa mahā ratanā vali te
 Vevaṇṇi yattani bhavaṃ sakalam pahāya
 Hotañjanassa siri saṅgama maṅgalāya
- 87 Taṃ sagguṇatthava dhaṭṭha sutip panāli
 Nissandamāna guṇanīra nipāna tinte
 Khet' tetta saññini janā kata loma haṃsa
 Bij ankuri kusala sassa phalaṃ labhantu
- 88 Āpāyikap pabhuti dukkha nidāgha kāla
 Santāpitā nikhila loka mano kadambā
 Taṃ vaṇṇa megha phusanā hasanaṃ kurehi
 Iddhā bhavantu mati vallari vellitā te
- 89 Hetuddasā phaladasā sam avatṭhi taṃ taṃ
 Sabbattha satta hitaṃ āvahaṇena siddhaṃ
 Cintāpathātig anubhāva vibhāvanan te
 Bhūtānam atthu caritaḃ bhutaṃ attha sidhyā
- 90 Aṅārakāsum abhilaṅghiya dāna kāle
 Bhattattano pada paṭicchaka paṅkajā ca
 Yātakkhaṇe tava pade dhaṭa mutṭhahitvā
 Paṅkeruhāṃ siva madhuṃ sarataṃ dadantu

- 91 Saccena maccha pati vassita vassadhārā
 Satte dayāya tava vassita vassadhārā
 Gimhe janassa samayimsu yathā tathātā
 Dham ambuwuṭṭhiva samentu kilesa dāhe
- 92 Chaddanta nāga patinā khamatā parādham
 Chetvā kare ṭhapita dantavarāva luddam
 Loke hitāya ṭhapitā tava danta dhātu
 Setṭhā janam siva puram lahu pāpayantu
- 93 Tam temiyā khya yatino'ssama mālakamhi
 Okinṇa mutta kanakā vuja vipa kinṇā
 Kāruṇṇa vārida cuto daka bindu bandhū
 Dhātu samentu tava jantusu dukkhadāhe
- 94 Ratṭhassa attha caraṇāya asammukhassa
 Rāmena dinna tiṇa samkhata pādūkāva
 Bhuttā tayā ciram asammukha nāgatassa
 Lokassa atthamanu tiṭṭhatu patta dhātu
- 95 Vutto janānam upadissa varāha raṇṇā
 Satthim sahasa saradam viya ṇāya dhammo
 Ādeyya heyyam upadissa tayā pavutto
 Dhammo pavat tatu ciram janatā hitāya
- 96 Mārāri maddana hitā dhigamam karotā
 Bhatto tayā vara mahā jaya bodhi rājā
 Saggā pavavagga hita hetu janassa hantvā
 Sabbantarāyam iha tiṭṭhatu sutṭhu sajjo
- 97 Sāmoda vaṇṇa bhajanī guṇa mañjarīyam
 Caryā latā vikasitā tava sapphalāṅgam
 Okinṇa citta madhupe rasa piṇayanti
 Sambhāvitā bhuvi pavattatu matthakehi

- 98 Sambuddha selawalayantara jānan awhā
Nottattato tipathagā yati sāgaratṭhā
Dhammā pagā suti vaso tarite puṇanti
Sambhāra sassam iha vattatu pacayanti
- 99 Paññāna kūpa sita paggaha vāyu gāhī
Saddhā lakāra sahita sati pota vāhā
Sampāpayātu bhava sāgara para tira
Sap pattanam varadhane pati patti nāvā
- 100 Bojjhaṇ'ga satta ratanā kara dhamma khandha
Gambhīra nira caya sāsana sāgaro sam
So silyananta tanu weṭṭha ñāṇa mantha
Selena manthitavatam disatā matam ve
- 101 Vuttena tena vidhinā vidhinā tato tam
Laddhā nubhūtam amatam khila dosa nāsam
Accanta roga jaratā maraṇā bhi bhūtam
Bhūtam karotu amaram ajaram arogam
- 102 Saddhamma rāja raviniggata dhammaramsi
Phullo dhutaṅgadala samvara kesar āli
Saṅghā ravinda nikaro samadhum samādhi
Sakkiṇṇiko disatu sāsana wāpi jato
- 103 Ānanda rañña ratanādi mahā yatinda
Niccap pabuddha padumap piya sevin aṅgī
Buddhappiyena ghana buddha guṇap piyena
Therālinā racita Pajjamadhum pi bantu
- 104 Ittham rūpa guṇānukittanawasā tam tam hitā sim
sato
Vatthānussati vattita iha yathā sattesu mettāca me
Evam tābhi bhavanta ruttara tarā vattantu tā bodhi
me
Saṃyogoca dhanehi santihi bhava Kalyāna mittehi
ca

Simā-vivāda-vinicchayā-kathā.

EDITED BY
J. P. MINAYEFF.

THE present edition is made from a single Siṃhalese MS. on paper, received by me from Subhūti Unnānsē some years ago, during my stay in Ceylon. I take this opportunity of thanking the well-known learned priest for much valuable assistance.

The little treatise is probably the one referred to by Rev. Dammālaṅkāra Thera in the preface (p. xx) to his valuable Simā-Naya-Dappana. It contains some facts in the modern history of the Buddhist Church which, no doubt, will be of interest to the students of Pāli literature.

namo tassa bhagavato arahato sammāsambuddhasa

dīpādhidīpasamjātaṃ nānāguṇehi 'laṃkataṃ
nānavimaticchedakaṃ buddhaṃ vandāmi so ahaṃ. tatiya-
takāravipulā.

Sihalaḍḍipabhikkhūnaṃ kaṅkhāthānassa kammike
udakukkhepagāmaṣṣa karissāmi vinicchayaṃ. pathyā-
vattagāthā.

ayam ettha yojanā.

Dīpānaṃ uttamabhāvena atidīpabhūte Jambudīpe Mahā-
māyāya gabbhe paṭisaṃdhibhāvena samjātaṃ buddha-
bhāvaṃ patvā anāvaraṇañānādinānāguṇehi alaṃkataṃ
nānāsamaṇabrāhmaṇānaṃ kaṅkhāvimaticchedakaṃ sabba-
dhammajānanasamatthaṃ sammāsambuddhaṃ. Neyya-
dhammalāṃkāramahādhammarājādhirājagurū'ti ādito lad-
dhalaṅcīto. dutiyam. Neyyadhammābhivaṃsasiripavarā-

lamkāradhammasenāpatimahādhammarājādhirājagurū 'ti laddhalañcito. tatiyaṃ. idāni mahārājassa kāle Ñeyya-dhammābhīmuni varāṇānakittisiridhaja dhammasenāpatimahādhammarājādhirājagurū 'ti laddhalañcito so āhaṃ tīhi dvārehi vandāmi.

ayaṃ paṭhamagāthāya yojanā.

Sihala dīpe vasantānaṃ lajjipesalasikkhākāmānaṃ kukkuccakānaṃ bhikkhūnaṃ uposatha-upasampadādikam-mike sīmādhikāre vimati-āsaṅkāṭhānabhūtāya udakukkhepasīmāya ca gāmasīmāya ca asaṃmissaṃ katvā suvinicchayaṃ ahaṃ karissāmi.

ayaṃ dutiyagāthāya yojanā.

Sammāsambuddhassa parinibbānato saṃvaccharagaṇa-nena catucattālīsādhikaṃ tisatadvisahassaṃ sampatte amhākaṃ Jambudīpagaṇanāya ekapaññāsādhikaṃ sata-uttaraṃ sahassaṃ sampatte Siripavaravijayānantayasa-tribhavanādītyādhipatipaṇḍitamahādhammarājādhirājā 'ti nāma ko mahārājā rajjaṃ kāresi. tasmim kāle Nānābhivaṃsadhammasenāpatimahādhammarājādhirājagurū 'ti laddhalañcito therō sāsanaṃ so dhesi saṃgharājā aho si. tasmim kāle tumhākaṃ Sihala dīpato lajjikukkuccakā sikkhākāmā bhikkhū amhākaṃ Jambudīpaṃ Amarapurama hārājadhāniṃ āgantvā sāsana sodhakassa therassa santike vinayādīpitakaṃ uggahetvā tumhākaṃ Sihala dīpe naṭṭha gandhe ga hetvā Sihala dīpaṃ paccāgatā. tato paṭṭhāya amhākaṃ ācariyā mahātherā Sihala dīpe sāsana ssa pavattikāraṇaṃ pucchitvā ca so taṃ odahitvā ca nisīdiṃ (su). tato pacchā aṭṭha cattālīsava ssa atikkamitvā tassa rañño natta Siripavarādītya lokādhipatī vijaya mahādhammarājā dhira jā 'ti nāma ko dhammarājā rajjaṃ kāresi. tasmim kāle ca ahaṃ sāsana sodhako saṃgharājā aho siṃ. tasmim kāle ca tumhākaṃ Sihala dīpato Paññātissapa mukhā dve bhikkhū āgatā. tassa Paññātissatherassa āgata kāle Sihala dīpe sāsana ssa uppattikāraṇaṃ sutvā pa modim. idāni pi Sihala dīpa vāsī Dhammakkhanda bhikkhu Vanaratanabhikkhū 'ti dve bhikkhū sammāsambuddhassa parinibbānato

samvaccharagaṇane cattāri satāni ca ekavassaṇi ca adhikaṃ katvā dvisahassaṃ sampatte. amhākaṃ vohāragaṇanāya dvisata-ekūnavīsādhikaṃ sāsahassavassaṃ sampatte phagguṇamāsassa juphapakkhe dasamādivase mama santikaṃ āgatā. te bhikkhū Sihalādipe sāsanaṃ patitṭhitabhāvaṇi ca lajjipesalabhikkhūnaṃ atthibhāvaṇi ca mama ārocesuṃ. taṃ vacanaṃ sutvā atirekataraṃ ahaṃ pamodim. te Dhammakkhandhavanaratanabhikkhū idāni Sihalādipe udakukkhepagāmasīmāya vivādo uppajjiti mama ārocetvā sīmādhikāre vinicchayaṃ katvā dethā 'ti ārocenti. taṃ pi vacanaṃ sutvā pubbakāto atirekataraṃ pamodim patilabhimha. tumhākaṃ vivādakaraṇaṭṭhānaṃ vinaya-aṭṭha-kathātikāhi uddharitvā dassāmi. taṃ vacanaṃ sādhuṃ katvā dhāreyyātha ca vāceyyātha ca sallakkheyyātha ca manasikareyyātha ca 'ti.

idāni aṭṭhakathānayaena saddappabandhe ṭhapite attho dubbijāno hoti yojanānayaena saddappabandhe ṭhapite suvijāniyo hoti. tasmā yojanānayaena racayissāmi.

esā ca sīmā nāma sabhāgasīmā visabhāgasīmā ca 'ti duvidhā. tāsu sīmāsu baddhasīmā gāmasīmāya saddhiṃ sabhāgā. itarāhi visabhāgā. udakukkhepasīmā nadiyā ca jātassarena ca samuddena ca saddhiṃ sabhāgā itarāhi visabhāgā. sattabbhantarasīmā araṇṇena saddhiṃ sabhāgā itarāhi visabhāgā. tasmā baddhasīmā ca gāmasīmā ca imā sīmā aṇṇamaṇṇaṃ sabhāgā. udakukkhepasīmā ca nadi ca udakukkhepasīmā ca jātassaro ca udakukkhepasīmā ca samuddo ca aṇṇamaṇṇaṃ sabhāgā. sattabbhantarasīmā ca araṇṇaṇi ca aṇṇamaṇṇaṃ sabhāgā.

tāsu sabhāgasīmāsu rukkhalatārajjusetukattṭhādhi sambandhe sati doso n'atthi. yathā kiṃ. dighassa pabbatassa ekadesaṃ paricchinditvā baddhasīmāṃ bandhente pi doso n'atthi. tena vuttaṃ Vimativinodanītikāyaṃ :

ekasambaddhena gatan 'ti rukkhalatādiṃ tatra jātaṃ eva samdhāya vuttaṃ. tādisaṃ hi ito gatan 'ti vattabbataṃ arahati yaṃ pana ito gatan 'ti vā tato āgatan 'ti vā vattum asakkuṇeyya ubhosu baddhasīmāgāmasīmāsu udakukkhepanadī-ādisu ca tiriyaṃ patitarajjudandādiṃ tattha kiṃ kātabban 'ti. ettha pana baddhasīmāya patitṭhitabhāgo bad-

dhasīmā. abaddhagāmasīmāya patitṭhitabhāgo gāmasīmā. tadubhayasīmattṭhapabbatādi viya. baddhasīmāto utṭhita-vatarukkhassa pārōhe gāmasīmāya gāmasīmāto utṭhitavata-rukkhassa pārōhe ca baddhasīmāya patitṭhite pi esa nayo 'ti.

visabhāgasīmāsu pana evaṃ datṭhabbo. baddhasīmā aññāya baddhasīmā ya ca gāmasīmāṃ tṭhapetvā itarāya sīmāya ca visabhāgā. udakukkhepasīmā aññāya udakuk-khepasīmāya ca nadijātassarasamuddaṃ tṭhapetvā itarāya sīmāya ca visabhāgā. imāsu visabhāgasīmāsu rukkhalatāraj-jusetukaṭṭhādihi sambandhe sati doso atthi.

tena vuttaṃ Uposathakkhandhaka-atṭhakathāyaṃ :

sīmāmālake vatarukkho hoti tassa sākāhā vā tato niggata-pārōho vā mahāsīmāya paṭhavitalaṃ vā tattha jātarukkhā-dīni vā āhacca tiṭṭhanti. mahāsīmāṃ sodhetvā vā kammaṃ kātābbaṃ. te vā sākāhā pārōhe chinditvā bahiṭṭhakā kātābbā. anāhacca tṭhitasākāhādisu ārūḥhabhikkhū hatthapa-saṃ netābbā.

evaṃ mahāsīmāya jātarukkhassa sākāhā vā pārōho vā vuttanayen' eva sīmāmālake patitṭhā 'ti vuttanayen' eva sīmāṃ sodhetvā kammaṃ kātābbaṃ. te vā sākāhā pārōhā chinditābbā. bahiṭṭhakā kātābbā. sace mālake kamme kayiramāne koci bhikkhu mālakassa anto pavisitvā vehā-saṃ tṭhitasākāhāya nisīdati. pādā vā 'ssa bhūmigatā honti. nivāsanapārūpanaṃ vā bhūmiṃ phusati. kammaṃ kātuṃ na vaṭṭati. pāde pana nivāsanapārūpanaṃ ca ukkhipāpetvā kātuṃ vaṭṭati.

idaṃ ca lakkhaṇaṃ purimanayen' eva veditābhaṃ. ayaṃ pana viseso. tatra ukkhipāpetvā kātuṃ na vaṭṭati hattha-pāsaṃ eva ānetabbo 'ti.

evaṃ baddhasīmāya ca mahāsīmāya ca aññamaññaṃ visabhāgattā rukkhalatādihi sambandhe sati doso atthi. rukkhalatādichedanāṃ akatvā sīmāvisodhanaṃ vā akatvā ca kammaṃ karontānaṃ bhikkhūnaṃ kammaṃ kuppatīti datṭhabbaṃ.

imaṃ atṭhakathāvācanaṃ gaḥetvā aññāsu gāmasīmā-udakukkhepādivisabhāgasīmāsu pi es' eva nayo datṭhabbo. kasmā visabhāgabhāvena sadisattā. tena vuttaṃ Vimati-vinodanīkāyaṃ :

yāsu aññamaññarukkhādisaṃbandhesu pi doso n'atthi. yāsu pana atthi tāsu visabhāgasīmāsu rukkhādisaṃbandhesu sati ekattha t̥hito itaraṭṭhānaṃ kammaṃ kopeti.

evaṃ aṭṭhakathāya sāmāññato sodhanassa vuttattā 'ti. amhākaṃ khanti vimaṃsitvā gahetabbam. ettha t̥kāyaṃ yāsū 'ti baddhasīmāgāmasīmādisabhāgasīmāsu 'ti attho daṭṭhabbo. itarassa yāsū 'ti padassa khaṇḍhasīmāmahā-sīmāgāmasīmā-udakukkhepasīmādivisabhāgasīmāsū 'ti attho daṭṭhabbo. imasmiṃ pana kāle kismici padese keci bhikkhū nadijātasaresu kammikabhikkhūnaṃ vasaṇatthāya aṭṭam karonti. taṃ aṭṭam gamanatthāya gāmakkhettena saṃbandham kaṭṭhamayaṇḍumayaṇḍum karonti. so setu tassa aṭṭassa samantā udakukkhepārahaṭṭhānassa abbhantaram pavasitvā aṭṭam anāhacca tiṭṭhati. tādise aṭṭe nisīditvā te bhikkhū kammaṃ karonti keci pana bhikkhū gāmakkhettena saṃbandhassa ulumpassa vā nāvāya vā samīpe udakukkhepārahaṭṭhānassa appahonake t̥hāne aritena nāvam t̥hapetvā nāvāyaṃ t̥hatvā kammaṃ karonti. tesam bhikkhūnaṃ kammaṃ kuppati. kasmā. kaṭṭhamayaṇḍumayaṇḍumetūnañ ca ulumpanāvānañ ca rukkhāsākhā-latārajupārohehi sadisattā. keci pana so kaṭṭhamayaṇḍumayaṇḍum kunnadītīrasadisā 'ti vadanti. taṃ na gahe-tabbam. sace pana nadiyaṃ katassa uposathāgārasaṃ-khātassa aṭṭassa samantato udakukkhepārahassa t̥hānassa abbhantaram pavesetvā iṭṭhakāmayamattikāmayasetum karonti. sace vassamhi catūsu māsesu nadīsotena ajjhot-tharati. so yeva setu kunnadītīrasadiso. tassa setuno samīpe caturaṅgulapamāṇaṭṭhānevā vidatthiratanapamāṇa-t̥thāne vā kammaṃ kātum vattati. sace pana keci kaṭṭhamayaṇḍumayaṇḍum kunnadītīrasadisā 'ti vadanti. evaṃ sante atha setupādā antosetu pana ubhinnaṃ pi tīraṇaṃ upari ākāse t̥hito vattatīti. idaṃ vacanaṃ aṭṭhakathāyaṃ na vattabam siyā. aṭṭhakathāyaṃ pana vuttam eva. iminā aṭṭhakathāvācaneṇa seturajjuvallirukkhapārohaṇaṃ sadisattam dipetīti daṭṭhabbam. udakukkhepena pana pa-ricchinnaṭṭhānassa bahinadiyaṃ setu - ādisaṃbandhānaṃ appamāṇaṃ tasmā doso n'atthi. udakukkhepaparicchin-nassa t̥hānassa abbhantaram seturukkhādīnaṃ pavisanam

eva pamāṇaṃ doṣo atthi. kasmā setu-ādinam pārohaḍihi sadisattā ca gāmasīmāya visabhāgasimattā cā 'ti. tena vuttam vajirabuddhitikāyaṃ. ayaṃ paṇ' ettha viṣeso. nadiyaṃ karontānaṃ udakukkhepato bahirukkhaḍisaṃbandho appamāṇaṃ. gāme karontānaṃ nadiyaṃ saṃbandharukkhaṣṣa udakukkhepato bahiṭṭhitabhikkhū ca appamāṇaṃ tato oraṃ pamāṇaṃ. baddhasīmāya saṃbandharukkhaṣṣa baddhasīmāya ṭhitabhikkhū pamāṇaṃ 'ti vedittabbaṃ. ten' eva vuttam. mahāsīmāṃ sodhetvā 'va kammaṃ kātum na vaṭṭatitī vacanaṃ pi pārohaḍisu pi sakalasīmāsodhanaṃ eva kātubbaṃ 'ti sādhetitī vimaṃsittabbaṃ 'ti. sabbāsu pana sīmāsu sīmantaṛena paricchinnaṭṭhānaṣṣa abbhantaṛaṭṭhānaṃ eva sīmā nāma. bhikkhūnaṃ nisīdanaṭṭhānaṃ eva na sīmā. tasmā sabbāsu sīmāsu paricchinditabbatṭhāneṣu rukkhalaṭādinam saṃbandhabhāvo 'va doṣo 'ti daṭṭhabbo. bahinaditire jātarukkhaṣṣa antonadiyaṃ patitṭhitasākhāya vā pārohe vā nāvaṃ bandhitvā kammaṃ kātum na vaṭṭatitī uposathakkhandhaka-aṭṭhakathāyaṃ āgatavacanena pi sākhaṃ vā pārohe vā nāvaṃ abandhitvā udakukkhepaparicchinassa bahiṭṭhāne kammaṃ kātum vaṭṭatitī adhippāyo 'pi daṭṭhabbo.

sākhaṃ pārohaṣṣa vā saṃīpe udakukkhepassa appahonakaṭṭhāne udakukkhepassa abbhantare nāvaṃ bandhitvā kammaṃ kātum vaṭṭatitī adhippāyo na daṭṭhabbo. anto nadiyaṃ yeva setu vā setupādā vā setumhi ṭhite hi kammaṃ kātum vaṭṭati. sace pana setu vā setupādāvā bahiṭṭhitā kammaṃ kātum na vaṭṭatitī etissā uposathakkhandhaka-aṭṭhakathāya pi. sace pana setu vā setupādā vā bahiṭṭhitā setumhi aṭṭhite hi setuto udakukkhepaṭṭhānamuccanaṭṭhāne kammaṃ kātum vaṭṭatitī adhippāyo daṭṭhabbo. setumhi aṭṭhite hi setusaṃīpe udakukkhepassa appahonakaṭṭhāne kammaṃ kātum vaṭṭatitī adhippāyo na daṭṭhabbo 'ti tena vuttam sārattadīpanītikāyaṃ. gaṇṭhipadesu pana mahāsīmāgatehi bhikkhūhi taṃ sākhaṃ vā pārohaṃ vā anāmasitvā ṭhātubbaṃ 'ti adhippāyo 'ti vuttam. taṃ na gaṇṭhabbaṃ 'ti. iminā ṭikāvacaṇena gāmasīmā-udakukkhepasimāḍisu 'pi sabhāgasimāsu pi iminā 'va nayena

attho datṭhabbo 'ti dīpeti. tasmā imasmim kāle sikkhākāmehi kukkucakehi lajjipesalabbhikkhūhi udakukkhepena paricchinnassa abbhantaram pavisanaseturukkhala-tādīni apanetvā 'va kammaṃ kātābbaṃ 'ti.

ayaṃ udakukkhepagāmasīmādhikāre vivādaviniucchaya-kathā. ayaṃ paṇ' ettha tumhehi Sihaladipavāsīhi anumoditabbakathā.

tumhehi pana pesitānaṃ Dhammakkhandhavanaratana bhikkhūnaṃ amhākaṃ Ratanapunnānaṃ kaṃ mahārājadhāniṃ sampattakāle tumhākaṃ Sihaladipavāsīnaṃ therānaṃ saṃdesakathaṃ ca Dhammakkhandhavanaratana bhikkhūnaṃ samanākāraṃ ca sutvā. amhākaṃ Siripavaravijayānantayasapaṇḍitamahādhammarājādhirājā 'ti vissuto mahārājā atipamoditvā sampattakālato paṭṭhāya icchitehi samaṇakappiyapaccayehi niccaṃ paccupaṭṭhāti. sabrahmacārino pi paccupaṭṭhenti. amhākaṃ mahārājā ratanattaye atimāmaṃ saddho hirī-ottappasampanno mahāpaṇḍārāṭṭhāvāsīnaṃ orasaṃ 'va anuggahati. dānena ca cāgena ca atitto 'va hoti paṭhamavaye ṭhitakālato 'va atṭhaṅga-uposathaṃ niccaṃ rakkhati. sappurise saṃsevati. sappurisānaṃ saccapaticcasamuppādapatisaṃyuttaṃ gambhirakathaṃ kālena kālaṃ suṇāti. aparabhāge Siripavarādityalokādhipativijayamahādhammarājādhirājā 'ti pākāssa pituno dhammarājassa dāyajjaṃ paṭiggahetvā rajjabhāvaṃ sampattakāle pi Sivirājānīmīrājādayo viya niccasilo va hoti. lajjipesalehi sikkhākāmehi bhikkhūhi ca bhāvanābhīratagahatṭhapabbajitehi ca dhammakathaṃ saṃsanditvā kālaṃ khepeti rājadhamme patitṭhāti. rājābhisekapatto nāgarike catūhi saṃghavattūhi anuggahaṃ karoti. yathicchakaṃ dānaṃ deti niccakālaṃ cāgaṃ karoti. amhākaṃ rājā Ratanapunnānāmaṃ navapurāṇaṃ māpesi.

ayaṃ tassa navapurassa atṭhuppati.

sammāsambuddho kira imassa navapurassa māpita-ṭṭhānaṃ ca rājānaṃ ca vyākāsi. bhagavā hi paṭhamabodhiyaṃ ṭhitakāle dvinnāṃ vāṇijjakānaṃ Cullapunnāmahāpunnānaṃ Sunāparantarāṭṭhaṃ gantūṃ niman-taṇaṃ sampaticchitvā kūtāgāralaṃkatehi pañcapāsāda-

satehi āgantvā rammadānadītire (*sic.* Na°?) ca Sacca-bandhapabbate ca dve pādacetiyāni t̥hapetvā anukkamena desacārikam caritvā Erāvatin nāma nadim taritvā Maṇḍalapabbatam anuppatto imasmim pabbate Ānanda aham pubbe atitajātiyam vanacarako ca godharājā ca vaṭṭarājā ca kuruṅgarājā ca ajarājā ca aho sin 'ti avoca. etasmim pabbate adhivatthā Candamukhīnāmikā ekā yakkhinī atthi sā yakkhinī bhagavantam atipasiditvā attano mamsa-dāyikā Suppiyā viya dukkaram sakamamsam bhagavato adāsi. tasmim kāle bhagavatā Ānandattheram āmantetvā ayam Ānanda yakkhinī mama parinibbānato catusatthikam dvisahassavassam atikkamitvā Maṇḍalapabbatassa samīpe Ratanapunnānamakam mahārājadhānim māpessati tasmim nagare dhammarājā bhavissati so rājā mama sāsanaṃ anuggahissatīti vyākāsi. edisaṃ porāṇasattham anugantvā imam Ratanapunnānamakam mahārājadhānim māpesi.

amhākam mahārājā tumhehi Sīhaladīpavāsīhi pesite Dhammakkhandhavanaratanabhikkhū imassa navapurassa puratthimasmim disābhāge Maṇḍalapabbatassa dakkhinasim disābhāge mama saṅgharājassa mahā-ārāme t̥hapetvā tibhūmikam vihāram karetvā adāsi.

tumhehi pana pesitānaṃ Dhammakkhandhavanaratanabhikkhūnaṃ mama santikam sampattakālato patthāya amhākam Jambudīpaṃ āgatakāraṇaṃ aham pucchāmi.

tasmim kāle te bhikkhū āgatakāraṇaṃ mama ārocenti.

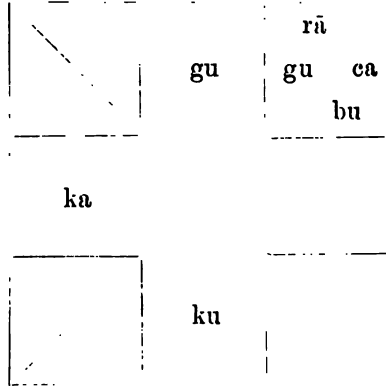
amhākam Sīhaladīpe Amarapuragaṇe bhikkhū gāmasīmā-udakukkhepasimānaṃ sambandhe sati saṃkaradoso atthīti vā n'atthīti vā vivādaṃ karonti. tesam bhikkhūnaṃ vivādaṃ koci na sakkā vinicchitum tasmā amhe pana kāye ca jīvite ca anapekkhitvā sīmāvivādatthāne vinicchayaṃ labhissāmā 'ti manasikatvā āgatamhā 'ti aham pana te bhikkhū mā socittha vinayaṭṭhakathātikānurūpaṃ sīmāvinicchayaṃ labhāpessāmiti vatvā Ratanapunnapurassa puratthimasmim disābhāge rañña kārīte mama ārāme nisidāpetvā sīmāvinicchayaṃ katvā taṃ uggaṇhāpetvā kaṅkhāthāne sayam vinodāpetvā taṃ sīmāvinicchayaṃ tumhehi pesitānaṃ bhikkhūnaṃ adāsim.

atha kho te bhikkhū dāhikammattāya puna upasampadakkammavācam icchāma amhe anukampam upādāya upasampadakkammavācam dethā 'ti vatvā 'mam upasamkamitvā yācimsu. ahañ ca kho sādhu tumhākam demiti vatvā rañño tam pavattim ārocāpesim. Sihladīpavāsī bhikkhū amhākam santike puna sikkham gahetukāmā tadā samañānurūpehi pattacivarādīpaccayehi anuggaham karotū 'ti. rājā abhippamodo sādhu 'ti sampatīcehi. atha kho aham phagguṇakālapakkhe paṇṇarasame uposathadivase puna sikkham dātukāmo. Nadyāvaṭṭananagara-bhojakena Satthimahārājadassaniyarūpasīhasūro 'ti rājā laddhanāmakena mahāmattena rājato santikā laddhe viṣum gāmasamkhāte sīmabbhantare raññā kārite tibhūmike mama vihare sattapaṇṇāsabhikkhū samnipātāpesim. atha rājā tam mahāmattam pesesi. dipantarabhikkhūnam upasampadakkammattāya samnipatitānam sattapaṇṇāsabhikkhūnam paṇitāni bhojanāni dehiti. so mahāmatto sādhu 'ti sampatīcehitvā yena samnipatitā bhikkhū ten' upasamkami upasamkamitvā paṇitāni bhojanāni datvā sabatthā bhojetvā sampavāretvā sabbam samvidahana-kiccam akāsi. tadā rājapesitā tadanñe Maṇipabbatanagarabhojako Satthimahārājadassaniyarūpakittisūro 'ti rājā laddhanāmako mahāmatto ca. Kukhanagarabhojako Satthimahārājadassaniyarūpajeyyasūro 'ti rājā laddhanāmako mahāmatto ca. Dīghanāvānagarabhojako Mahārājajeyyasūro 'ti rājā laddhanāmako antepura-amacco ca. Meghavicīnagarabhojako Mahārājadassaniyarūpajeyyasūro 'ti rājā laddhanāmako antepura-amacco ca. Mahārājakittirājpākato 'ti rājā laddhanāmako rājamātuyā amacco ca. Rājamahārājasikharājā 'ti rājā laddhanāmako aggamahādeviyā amacco ca. Mahārājadassaniyarūpasamkhayo 'ti rājā laddhanāmako rājata-amacco ca. Mukhunagarabhojako rājadassaniyarūpasirijeyyasūro 'ti rājā laddhanāmako rañño tam tam kāraṇamārocana-amacco ca Rājāpākatarājakittirājā 'ti rājā laddhanāmako amacco ca Mahājotiko 'ti rājā laddhanāmako mahāsetthī ca Mahāsirisetthameṇḍako 'ti rājā laddhanāmako mahāsetthī cā 'ti. rājato laddhatthānantarikā sakasakaparisaparivārā amaccā ca.

māse māse atṭhakkhattum atṭhaṅga-uposathassa samā-
 diyakā sataparimānā setapāvārapārutā upāsakā ca taṃ
 upasampadakaranaṭṭhānam āgantvā bhikkhūnam hattha-
 pāsato bahi nisiditvā parisatthāya parivārayimsu. ahañ ca
 sattapaṇṇāsamattehi bhikkhūhi saddhim bhikkhūnam
 patirūpesu kappiyapaccattharaṇesu nisiditvā Sihalaḍipavā-
 sibhikkhūnam puna sikkhāya dātabbattā upasampa-
 dakammavācam eva sāvetvā sikkhādānakkiccam kiñcāpi
 sijjhati tathā pi te Sihalaḍipavāsī bhikkhū tumhākam
 bhante Jambudīpe upasampadakāle evarūpaṃ upasampa-
 dakammaṃ karimsū 'ti.

na jānāma amhākam tassa kammassa jānanatthāya ādito
 'va kammavācam vadathā 'ti yācanti. tasmā paṭhamam
 upajjham gāhāpetabbo 'ti ādikam evam etaṃ dhārayāmīti
 pariyosānasapubbakkiccam kammavācam sāvetvā tesam
 bhikkhūnam puna sikkham dātum ārabhim. tadā kāraka-
 saṃghasaṃkhātehi sattapaṇṇāsabhikkhūhi parivārapetvā
 aham sithiladhanitādini ahāpetvā kathanasamatthena
 Puññābhidhahajadhammālamkāramahādhammarājādhirājagu-
 ruttherena ca. Nānakittiyatisāraddhammamahādhamma-
 rājādhirājaguruttherena ca saddhim paṭhamam kamma-
 vācam sāvemi. tato param Gaṇapāmokkhacandāvaratthero
 ca Paññāsāmisirikavidhajamahādhammarājādhirājagurut-
 thero ca Nandatthero ca Kelāsabhatthero ca tatiyaṃ
 kammavācam sāventi. paṭhamakammavācam pana sāvi-
 takāle aham upasampadāpekkhānam bhikkhūnam Nāga-
 nāmā 'ti saṃmannitvā tena Nāganāmena sāvemi. Siha-
 ladīpe upajjhāyassa Dhirānandattherassa Tisso nāmā
 'ti saṃmannitvā tena Tissanāmena sāvemi. dutiyatati-
 yakammavācam pana sāvitakāle Gaṇapāmokkhacandā-
 varādayo therā tesam bhikkhūnam sakasakanāmasaṃ-
 khātena Dhammakkhandhavanaratananāmena sāvemi.
 upajjhāyassa sakasakanāmasaṃkhātena Dhirānandanāmena
 sāventi. kammavācāpariyosāne kālo pana evaṃ datṭhabbo.
 Sihalaṇḍavohārena ekūṇāsītisattasatādhikasahasasāke saṃ-
 patte. Mrammavohārena ekūṇavisādhikadvisatuttaram
 sahasaṃ saṃvaccharagaṇane sampatte. tisu utūsu
 gimhanta-utumhi mukhyacandena phagguṇamāse kaṇ-

hapakkhe terasatithiyaṃ tetilakaraṇe siddhiyoge sanivāre
tatiyapahārātikkante suññadaṇḍa-ekādasapalapapañcavipala-
samaye kakkāṭe lagne kumbhacandre ṭhite 'dutiyaḥore
mīnatraṅganavaṅge pañcaṅgulādhika-ekādasapādachāyika-



samaye mesamhi surācariye mithune ravisute ghate kuje
kumbhe candrasute ṭhite mīne vivisukrarāḥūsu ṭhitesu
upasampadākammavācam niṭṭhitan 'ti.

tasmiṃ pana upasampadāpariyosāne amhākaṃ rājā sad-
dhāsīlādiguṇehi sampanno hutvā nānārūpavicitre mahārāja-
tamayathālake suvaṇṇamayathālakena dakkhiṇodakaṃ
siñcāpetvā desacārittēna suvaṇṇavicitta-aṭṭhabheriyo ca
aññañ ca turiyaṃ pahārāpetvā tesam dīpantarabhikkhūnaṃ
samaṇasārūppaṃ anekavidhaṃ parikkhāraṃ dāpesi, sey-
yathidaṃ :

tividhaṃ sukhuma-kappāsamayaṃ saṃghāṭiṃ
tathā uttarāsaṅgaṃ
antaravāsakaṃ
duvidhaṃ kambalaṃ
tathā koseyyakāyabandhanaṃ
kojayaṃ
uttarattharaṇaṃ
mukhapuñjanaṃ
kambalamaya-bimbohanamaṇḍalaṃ
dīgha-bimbohanaṃ
caturassapaccattharaṇaṃ

ayomayapattam
 mattikāmayapattam
 ayomayapattapidhānam
 cittakammamayapattapidhānam
 pattādhāraḥkam
 pattatthavikam
 dhammakarakam
 ācamanathālakam
 khuram
 sūcim
 kappiyacammakhaṇḍam
 tālavantaṇḍam
 taṭṭikam
 kaṭasāraḥkam
 potthakalekhanam
 tambūlakaṇḍakam
 chaḥbidham lohamayakhuddakakaraṇḍam
 pūgapilanam
 upāhanam
 chattam
 cittakammamahantapelam
 tathā khuddakapelam
 mahantam kācalimpitodanathālakam
 tathā soḍasavidham thālakam
 lohamayasūpādānam
 mahantaṇḍam udakathālakam
 khuddakam udakathālakam
 bahupādasūpathālakādhāram
 tipādasūpathālakādhāram
 tap-pidhānam
 udakathālakādhāram
 cittakammamayahatthadhovanādhāram
 tathā khelamallakan 'ti
 te ca amaccā dipantarabhikkhūnam upasampadākāle
 kattabbākāram sabbam sallakkhetvā antepuram gantvā
 rañño ārocesum.
 tasmim kāle rājā nibbānapaṭisaṇyuttam kusalapītim
 paṭilabhitvā abhippamodo ahosi. tumhehi pesitabhikkhū ca

Jambudīpe saṃgharājattherādīnaṃ mahātherānaṃ puna sikkhādānaṃ labhivā attānaṃ mahākusalodakena siñcitā hutvā abhippamodimsū 'ti.

ayaṃ anumoditabbakathā.

ayaṃ paṇ' ettha mettāpubbaṅgamadhammakathā c' eva tumhehi ca yāva jīvaṃ anussaritabbakathā ca.

tumhe pana pubbakānaṃ sappurisānaṃ dhammavinaya-garukānaṃ gatamaggasaṃkhāte cāritte anugatā 'ti mayā maññāma.

pubbe kira Punabbasukuṭimbiyaputto Tissatthero mahā-samuddassa paratīraṃ gantvā buddhavacanaṃ uggaṇhāti. kaṅkhāthāne pi pucchati. tathā pi sammohavinodanī-atṭha-kathāyaṃ arahattappattiyā Punabbasukuṭimbiyaputtassa Tissattherassa paṭisambhidā visadā ahesuṃ. so kira Tambapaṇṇidīpe buddhavacanaṃ uggaṇhitvā paratīraṃ gantvā Yonakadhammarakkhitattherassa santike buddhavacanaṃ uggaṇhitvā āgacchanto nāvābhiruhanatitthe ekasmiṃ pade uppannakaṅkho yojanasatamaggaṃ nivattitvā ācariyassa santikaṃ gacchanto antarāmagge ekassa kuṭimbikassa paṇhaṃ kathesiṭi āgatā. pubbakānaṃ sappurisānaṃ kulavaṃse pavēniyaṃ thitehi tumhehi Sihaladīpavasīhi mama ārocite sīmāvinicchaye Sihaladīpaṃ sampatte passitvā anumoditabbā eva.

idān' eva mayā Sihaladīpavāsī bhikkhū buddhassa anumatiyā aviparītaṃ yathābhūtaṃ sikkhissāmā 'ti.

amhākaṃ vacanaṃ saccaṃ tumhākaṃ vacanaṃ saccaṃ 'ti vivādo na kātabbo. vivādo hi mahā ādinavo. kalahe vivāde abhirato ādhanāgāhi duppaṭinissaggi bhikkhu bhagavatā subhāsitaṃ atthassa vijānane saṃmohena āvuto nivuto paṭicchādito pesalehi bhikkhūhi yathā dhammaṃ akkhātaṃ pi na vijānāti. sammāsambuddhena desitaṃ dhammavinayaṃ pi na vijānāti. bhāvitattānaṃ bhāvitamaggakiccapariniṭṭhite khīṇāsava ca ariyapuggale ca kalyāṇaputhujjane ca vihesaṃ karonto avijjāsaṃkhātena vattamūlena purakkhato pesito payojito hutvā ditṭhe 'va dhamme citta-¹avighāta-saṃkhātaṃ saṃkilesaṃ ca na vijānāti āyatiṃ nirayasampāpakaṃ niraya-gāmi-akusalasaṃkhātaṃ maggaṃ na vijānāti tādisako

'va so bhikkhu have ekantena catūsu apāyesu bhedaṃ vinipātaṃ samāpanno hoti. ekamātugabbhato saṃkamitvā ekamātugabbhaṃ punappunam samāpanno hoti. ekalokantarikanirayato saṃkamitvā ekaṃ lokantarikanirayaṃ punappunam samāpanno hoti. ito paralokaṃ gantvā nānappakāraṃ sakaladukkhaṃ nigacchati phusati. vuttam h' etaṃ bhagavatā :

kalabābhirato bhikkhu mohadhammena āvaṭo
akkhātāṃ pi na jānāti dhammaṃ buddhena desitāṃ
vihesaṃ bhāvitattānaṃ avijjāya purakkhato
saṃkilesaṃ na jānāti maggaṃ nirayagāmināṃ
vinipātaṃ samāpanno gabbhā gabbhaṃ tamā tamam
sa ve tādisako bhikkhu pecca dukkhaṃ nigacchatī¹

iti Suttanipāte Dhammacariyasutte āgataṃ idaṃ ādinavaṃ
pi passitvā vivādaṃ akatvā aññamaññaṃ piyacakkhūhi
passitvā mettapubbamaṅgaṇaṃ kathaṃ kathāpetvā pātimo-
kkhasaṃvarasīlaṃ tumhehi rakkhitaṃ eva.

aparam pi vivāde bhaṇḍane kalahe ānisaṃsagavesanto
jayaparājayam passati. lābhālābhādi-atthaṃ ca passati.
ayam pan' ettha pāli.

appaṇ h' etaṃ nālaṃ samāya
duve vivādassa phalāni brūmi
etaṃ pi disvā na vivādayetha
khemābhipassaṃ avivādabhūmiṃ.

appaṇ h' etaṃ nālaṃ samāyā 'ti. appakaṃ etaṃ omakaṃ
etaṃ thokaṃ etaṃ lāmaṃ etaṃ jatukkaṃ etaṃ pari-
ttakaṃ etaṃ 'ti. appaṇ h' etaṃ nālaṃ samāyā 'ti. nālaṃ
rāgassa samāya. dosassa samāya. mohassa samāya. ko-
dhassa samāya. upanāhassa makkhassa palāsassa issā-
macchariyassa māyāya sāṭṭheyyassa thambhassa sārambh-
assa mānassa atimānassa madassa pamādassa sabbakile-
sānaṃ sabbaduccaritānaṃ sabbadārathānaṃ sabbapariḷāhā-
naṃ sabbasamtāpānaṃ sabbākusalābhisamkhārānaṃ

¹ See Suttanipāta (Fausböll) p. 49.

samāya vūpasamāya nibbānāya paṭinissaggāya paṭippassa-ddhiyā 'ti.

appañ h' etam nālam samāya. duve vivādassa phalāni brūmīti. ditṭhikalāhassa ditṭhibhaṇḍanassa ditṭhiviggahassa ditṭhivivādassa ditṭhimedhagassa dve phalāni honti. jayaparājayo hoti. lābhālābho hoti yasāyaso hoti. nindāpasamso hoti sukhadukkham hoti. somanassado-manassam hoti. itthānitṭham hoti. anūnayapaṭigham hoti. ugghātinigghāti hoti. anurodhavirodho hoti. atha vā tam kammam nirayasamvattanikam tiracchānāyonisamvattanikam pettivisayasamvattanikan 'ti. brūmi ācikkhāmi desemi. paññāpemi paṭṭhapemi vivarāmi vibhajāmi uttānamkaromi pakāsemīti.

duvidhe vivādassa phalāni brūmi. etam pi disvā na vivādayethā 'ti. etam pi disvā 'ti etam ādinavam disvā passitvā tulayitvā tirayitvā vibhāvayitvā vibhūtam katvā ditṭhikalāhesu ditṭhibhaṇḍanesu ditṭhiviggahesu ditṭhivivādesu ditṭhimedhagesu 'ti. etam pi disvā na vivādayethā 'ti. na kalāham kareyya na bhaṇḍanam kareyya. na viggaham kareyya na vivādam kareyya na medhagam kareyya. kalāham bhaṇḍanam viggaham vivādam medhagam pajaheyya vinodeyya byantikareyya anābhāvam kareyya. kalāhā bhaṇḍanā viggahā vivādā medhagā ārato assa virato nikkhanto nissato vippanutto visaññutto vipariyādikatena cetasā vihareyyā 'ti.

etam pi disvā na vivādayetha khemābhipassam avivāda-bhūmin 'ti. avivāda-bhūmim vuccati amatam nibbānam. yo so sabbasamkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhāyo nirodho nibbānam etam avivāda-bhūmim. khemato tānato lenato saraṇato abhayato accutato amanato nibbānato passanto dakkhanto olokento nijjhāyanto upaparikkhanto 'ti. khemābhipassam avivāda-bhūmin 'ti. idaṃ pi Mahāniddese Mahāvīruhanasuttaniddese vuttavacanam :

anussaritvā aññamaññaṃ muducittehi vivādam akatvā buddhassa anumatiyā anulomam ārabhitvā catupārisuddhisīle ṭhatvā aggaphalassa karaṇam eva ārabhitabban 'ti.

aparaṃ pi imasmiṃ sāsane dve bhikkhū pubbakāle dhammasavanassa dhammasākacchā hotū 'ti manasi katvā idam kammaṃ kappati idam kammaṃ na kappatīti vivadanti. aparakāle bahū pakkhaṃ labhitvā mahāgaṇaṃ bandhitvā amhākaṃ vādo 'va paṣaṃsiyo tumbhākaṃ garahito 'ti. kerāṭikabhāvena abhūtavacanāṃ kathayamānā vivadanti. tasmīṃ kāle devamanussānaṃ ahitāya dukkhāya saṃvattanti. tena vuttaṃ Majjhimanikāye sāmagāmasuttatṭhakathāyaṃ c' eva Ānguttaranikāye chakkanipatṭhakathāyaṃ ca ahitāya dukkhāya devamanussānaṃ 'ti. ekasmiṃ vihāre saṃghamajjhe uppanno vivādo kathaṃ devamanussānaṃ ahitāya dukkhāya saṃvattatīti kosambakkhaṇḍhake viya dvisu bhikkhūsu vivādaṃ āpannesu tasmīṃ vihāre tesāṃ antevāsikā vivadanti. tesāṃ ovādaṃ gaṇhanto bhikkhunīsaṃgho vivadati. tato upatṭhākā vivadanti atha manussānaṃ ārakkhadevatā dve koṭṭhāsā honti. tattha dhammavādināṃ ārakkhadevatā dhammavādiniyo honti. adhammavādināṃ ārakkhadevatā adhammavādiniyo tasmīṃ tāsāṃ ārakkhadevatānaṃ mittā bhummadevatā bhijjanti. evaṃparamparāya yāva brahmalokā tṭhapetvā ariyasāvake sabbadevamanussā dve koṭṭhāsā honti dhammavādihi pana adham ma vādino bahutarā honti. tato yaṃ bahūhi gaṇhitaṃ 'ti taṃ gaṇhanti. dhammaṃ vissajjetvā bahutarā adhammaṃ puretvā viharantā apāye nibbattanti. evaṃ etasmiṃ vihāre saṃghamajjhe uppanno vivādo bahunaṃ ahitāya dukkhāya hoti.

evaṃ uparipaññāsake Sāmagāmasuttatṭhakathādisu āgatatavacanāṃ pi punappunaṃ pi manasikaritvā pubbakānaṃ sappurisānaṃ lajjipesalamahātherānaṃ vamaṣe thatvā aviparitam eva atthaṃ gaṇetvā avijjādivatṭassa mahādukkhassa chedanatthāya buddhamatiyā anulomena tumhehi sikkhitabbam evā 'ti.

tasmā pariyattisaddhammassa paṭipattisaddhammassa paṭivedhasaddhammassa ciraṭṭhitatthāya avinassanatthāya anantaradhānatthāya pariyattidhammo sakkaccaṃ tumhehi suṇitabbo sakkaccaṃ pariyāpuṇitabbo pariyāpuṇitvā sakkaccaṃ dhāretabbo. dhāretvā pariyattidhammassa attho sakkaccaṃ upaparikkhitabbo upaparikkhitvā pariyatti-

dharmassa attham yathā bhūtam aññāya lokuttaradhammassa anulomam aniccā dipatisamyuttakatham kathetvā ca aniccā dilakkhaṇam bhāvetvā sabbasaṃkhatesu khaya-vayam āropetvā ca sabbakālam tumhehi nisīditabbam eva. vuttam h' etam bhagavatā :

pañc' ime bhikkhave dhammā saddhammassa t̥hitiyā asaṃmosāya anantaradhānāya saṃvattanti. katame pañca. idha bhikkhave bhikkhū sakkaccaṃ dhammam sunanti sakkaccaṃ dhammam pariyāpūṇanti sakkaccaṃ dhammam dhārenti. sakkaccaṃ dhatānaṃ dhammānaṃ attham upa-parikkhanti. sakkaccaṃ attham aññāya dhammam aññāya dhammānudhammam paṭipajjanti. ime kho bhikkhave pañca dhammā saddhammassa t̥hitiyā asaṃmosāya anantaradhānāya saṃvattanti.

idaṃ pi Aṅguttaranikāye pañcakanipāte vuttavacanam sakkaccaṃ pariyāpūṇitvā pucchitvā saṃsanditvā bhūtam eva atthajātam tumhehi gaheṭabbam.

sammāsambuddhaparinibbānato Mahākassapaṭṭherādihi theraparamparāhi ca sissānussishehi ca buddhasāsanam sakkaccaṃ anurakkhitvā yāva 'jjatanā sammāsambuddhasāsanam patit̥thāpitam. tañ ca sāsanaṃ amhākaṃ rat̥ṭhe ca tumhākaṃ Sihalaḍiṇe ca idāni patit̥thātīti. amhehi sutapubbam aññesu dīpesu ca rat̥ṭhesu ca bhikkhū atthiti na sutapubbam. tasmā amhehi pi tumhehi pi sakkaccaṃ buddhasāsanam rakkhitabbam eva. tam pi kāraṇam punapunaṃ saritvā simaṇ ca vatthuṇ ca ñattiṇ ca anusāvanaṇ ca parisaṇ ca suṭṭhum visodhetvā jātikulaputta-ācārakulaputta sakkaccaṃ katvā anuggaheṭabbā. tumhākaṃ pana vasanabhūtam Tambapaṇṇidipam pubbakāle sammāsambuddhānaṃ c' eva arabantānaṃ c' eva at̥ṭhakathātikākaraṇasamatthānaṃ pariyattivisāradabhikkhūnaṃ c' eva nivāsat̥thānabhūtam. tasmā thānaṃ pi paṭicca tumhehi pi amhehi pi piyāyitabbam eva mamāyitabbam eva ca imināpi kāraṇena lajjisabhāve thatvā ati-ussukkaṃ katvā saddhāsampaṇṇā jātikulaputta ācārakulaputta anusāsitaṭabbā va.

pariyattidhammā pariyāpūṇitaṭabbā eva dhāreṭabbā ca vācetaṭabbā ca 'ti. amhehi pesito vācanāmaggo tumhākaṃ

hattham sampattakāle tumhākaṃ saṃdesaṃ mama santi-
kaṃ paṭi ārocehi.

ayaṃ mettāpubbaṃgamadhammakathā

iti Ñeyyadhammābhimunivaraṇānakittisiridhaja-
dhammasenāpatimahātherena racitā sīmāvivādavinicchaya-
kathā.

ettāvātā ca :

dvisatekūnavīsādhisaḥassaṃ gaṇane gate
puruttame Ratanapūṇṇe Maṇḍalācalanissite.
sāmpūṇṇe rājadharmmeḥi setibhindo mahābudho
vaṭṭhuttaye 'bhīppasanno rājā rajjaṃ akāsi yo.
so maṃ pūji yadā jātiy' ekūnasatṭhivassikaṃ
bhikkhubhāvena tālisavassaṃ Ñeyyādināmakam.
mayā Sīhalabhikkhūnaṃ kato sīmāvinicchayo
vivādassa samatthāya buddho va so sametu tan 'ti.

sīmāvivādavinicchayakathā

niṭṭhitā.

Saddhammopāyana.

EDITED BY THE

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SADDHAMMOPĀYANA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA

1. Sabbāsavavinimuttam sabbasādhugunākaram
sabbalokagarum vīram hitam amatamaggadam
2. Sabbādarena vanditvā sammāsambuddham ādito
atha dhammañ ca saṅghañ ca saddhayā muddhanā-
aham
3. Saddhammopāyanam kiñci racayissāmi pesitum
nāmato Buddhasomassa piyasabrahmacārino

I. AKKHAṆA-DĪPANA-GĀTHĀ.

4. Aṭṭhakkhaṇavinimuttam khaṇam paramadullabh-
am
upaladdhena kattabbam puññam paññavatā sadā
5. Tayo apāyā āruppāsāññaṃ paccantimam pi ca
pañcindriyaṃ vekallam micchādittṭhi ca dāruṇā
6. Apātubhāvo Buddhassa saddhammāmatadāyino
aṭṭhakkhaṇā asamayā iti ete pakāsītā
7. Kārento kammakaraṇam niraye atidāruṇam
bhayānakam bhusam ghoram katham puññam karis-
sati
8. Saddhammasaṇṇārahite sadā ubbiggajivite
tiracchānabbhave santo katham puññam karissati
9. Gantvāna pettivisayaṃ santāpaparisisito
khuppipāsāparissanto katham puññam karissati
10. Āruppāsāñña-loke pi savaṇopāyavajjito
saddhammasavaṇāhīno katham puññam karissati
11. Accantādharmabahule munindasutavajjite
paccantavisaye jāto katham puññam karissati
12. Jaḷo mūgādiko vāpi vipākāvaraṇe tṭhito
gahaṇopāyarahito katham puññam karissati

13. Pakkhanto pāpikam ditthim sabbathā anivattiyam
saṃsāra-khāṇubhūto hi katham puññaṃ karissati
14. Buddhādicce anudite siddhimaggāvabhāsake
mohandhakāre vattanto katham puññaṃ karissati
15. Yam bhāvanāmayam puññaṃ saccābhisamayāvaham
tass' anokāsabhāvena ete akkhaṇasammata
16. Atthakkaṇavinimmutto khaṇo paramadullabho
taṃ laddhā ko pamajjeyya sabbasampattisādhakam
17. Avekallamanussattam Buddhādiccābhimaṇḍitam
sudullabhataram taṃhi khaṇe nibbānasiddhiyā
18. Hetudukkarato c'eva sārato ca mahagghato
mahāsāram va ratanam manussattam sudullabham
19. Manussattassa hetu hi puññaṃ taṃ atidukkaram
loke hi puññakāmānam mandatā tassa sādhikā
20. Puññaṃ dukkarattañ ca apuññasukarattanam
gharam katvāna dānena dahanena ca vediyam
21. Pāpe anādarenāpi satatam vattate mano
puñña accādarenāpi nadiyā sādhitabbakam
22. Yathā dissanti sampunṇā apuñña phalabhūmiyo
tathā punṇā na dissanti puññānam phalabhūmiyo
23. Pipilikānam puñjo hi bilā ekā viniggato
kin nu so nātiriceyya manusse Jambudīpake
24. Puññaṃ dukkarattā va manussattam sudullabham
bijābhāve phalābhāvo alam taṃ paṭibhāvitum
25. Yam yam hi sammataṃ loke tattha taṃ sārasaññitam
tato sāram manussattam sādhusammatabhāvato
26. Uḷāraphaladam kammam nibbānāvaham eva ca
idha ijjhati sabban ti ñeyyā ettha mahagghatā
27. Evamādihi hetūhi manussattam sudullabham
tassālābhe tu saggādisampatti c'eva dullabhā
28. Accantalāmakāyāpi attatthapaṭipattiya
labhaniyam manussattam yadi evam sudullabham
29. Ato accantasetthāya paratthapaṭipattiya
dukkarattassa upamā tiloke pi na vijjati
30. Puttassa dukkham katvāpi loke attasukhatthike
parattham paṭipajjanto ko hi nāma bhavissati
31. Asanthutassa lokassa saraṇam ti ayācito
akataññussa duṭṭhassa ko siyā bhāravāhako

32. Narakaṅgāramajjhamhi ṭhapetvā sītaṃ jaḷaṃ
ko ciraṃ anurakkheyya sītibhāvaṃ aniddhimā
33. Tath'eva sattadosaggisampaditte bhavāvaṭe
karuṇāsitalibhāvaṃ pālayissati ko ciraṃ
34. Parānubhaviyaṃ dukkhaṃ sabbhaṃ attani ropitaṃ
yesaṃ niccaṃ avicchinno vimokkhanto manoratho
35. Rajjadānocitatayā Buddharajjaṃ asaṅkamaṃ
adadantā ciraṃ ṭhātum lajjitā 'vābhiniḃbutā
36. Ye paratthaparā loke virā sāraguṇākarā
dukkarattaṃ hi viññātā ko tesāṃ paṭipattiyaṃ
37. Avicīva nirassādaṃ lokaṃ ñatvā dukkhadditaṃ
kevalaṃ parasattatthaṃ ko samattho 'vagāhitaṃ
38. Yesaṃ nettādidānesu passannaruhirassa ca
samānabhāvaṃ nopenti caturō pi mahāṇṇavā
39. Tesāṃ puññekadesaṃ pi saddhātāhi sudullabho
kātaṃ tassādaṃ katvā ko hi nāma bhavissati
40. Evaṃ sudullabhataṃ va paratthapaṭipattiyaṃ
Buddhādīcodayo cāpi mato accantaḍullabho
41. Buddhādīce anudite maggaṃ nibbānasādhakaṃ
Brahmindacandādīcāpi na sakkonti vibhāvitaṃ
42. Yathāṭṭhānasabhāvaṃ garubhāvena ledḍuyaṃ
uddhaṃ khepena ākāse ṭhānaṃ atiparittakaṃ
43. Dosehi sīdāpentassa tath' evāpāyabhūmiyaṃ
atīva bahukaṃ ṭhānaṃ maḍaṃ sugatiyaṃ maṭaṃ
44. Ekapuggalaṣuttaṇa Kāṇakacchopamaṇa ca
ubhinnaṃ ḍullabhataṃ hi veditaḃbaṃ vijānataṃ
45. Ubhayaṣaṃ samāyogo khaṇo accantaḍullabho
attadaṭṭhapaṇo viññū na virodheyya taṃ khaṇaṃ
46. Khaṇassa ḍullabhataṃ va Buddhapuṭṭā atanditaṃ
kāmaṃ taḃo nahāru ca aṭṭhi ca avasussatu
47. Adisvā accutaṃ santaṃ paḍaṃ sambuddhadesitaṃ
na tāva paḷlaṅkaṃ imaṃ bhiḍissāma kathaṇcaṇa
48. Iti sabbādareṇā pi bhāvetvā maggaṃ uttamaṃ
khaṇabhaṅgabhaṃyātitaṃ paṭṭā paramaṇibbutiṃ
49. Tesāṃ paramavīraṇaṃ ussāho 'va acintiyaṃ
kiṃ na dīpeti amhākaṃ khaṇaggassātipāṭakaṃ
50. Ḍullabhaṃ atipātiṇ ca laddhā ṭhānaṃ imaṃ budho
jivite jāḷamaṃjhaṭṭhaṃakasass'eva appake

51. Appassādesu bhogesu nissāresu pabhaṅgusu
sabbadā aghamūlesu asajjanto kathaṅcana
52. Jano jīvitukāmo va viditaṃ visabhojanam
pāpaṃ samparivajjetvā puññakammarato siyā

Akkhaṇa-dīpana-gāthā samattā.
Pathamo kaṇḍo.

II. DASA-AKUSALA-ĀDĪNAVA-GĀTHĀ.

53. Pāpaṃ ti lobhamohehi dosamohehi vā puna
suddhamohena vā yuttā cetanā pāpasaññitā
54. Pāpacetanā jātāni dvārattayavasena ca
apuññakiriyavattthūni dasa hontīti dīpaye
55. Himṣā theyyaññādārānam gamanam kāyikā matā
musā pesuññapharusam samphavācāhi vācikā
56. Abhiññā c'eva vyāpādo micchādittthi ca mānasā
ete kammaṭṭhappattā asampattā ca vediyā
57. Himṣādibhāvāsampattā pāpacetanasambhāvā
Kammaṭṭhappattā vediyā rodhanādikā
58. Satte satto ti saññā ca vadhakacittamupakkamo
tena jivitanāso ca sahatthā caturaṅgiko
59. Yathādhippāya-ānatti tathā taṃ sampatiṇṇaṃ
paṭiññāṃ avināsetvā tathā 'va karanam pi ca
60. Payogaṃ heṭṭhā vuttesu chaḍḍetvā saha tehi ca
chalaṅgānattiyā hoti pāṇahimsā ti dīpaye
61. Parapariggahabhaṇḍo ca parapariggahasaññitā
theyyādisv ekacittaṃ ca tṭhānā cāvanam eva ca
Payogo ceti pañcaṅgam adinnam sāhatthikam matam
62. Yathādhippāyamaṇatti tathā taṃ sampatiṇṇaṃ
paṭiññāṃ avināsetvā tathā 'va karanam pi ca
63. Tṭhānā cāvam payogaṃ ca apanetvāna pañcasu
chalaṅgam ānattiyā hoti adinnam ti padīpaye
64. Parapariggahitittthi ca parapariggahasaññitā
atikammanacittaṃ ca tathevātikkamo pi ca
evam parassa dāresu caturaṅgo atikkamo
65. Laddhigūhanacittaṃ ca vācā tadanulomikā
vacanatthapaṭivedho ca musāvādo tivaṅgiko

66. Patthentassa piyattam pi bhedaḍhippāyakassa ca
bhedaṇulomikā vācā pesuññan ti pakāsītā
67. Param kho bhetukāmassa dutṭhacittassa jantuno
aniṭṭhasāvanam vuttam pharusan ti pajānatā
68. Niratthikakathā yā hi rāgadosābhivaḍḍhanī
tam rattassa akālena bhāsanā samphasaññitā
69. Aññāya patthanā yāhi paropakaraṇādisu
lobhādimattato yā hi abhijjhā ti pakāsītā
70. Yā sampadutṭhacittassa anattāhitakāmatā
byāpādo ti samakkhāto abyāpannehi sabbathā
71. Anattābhiniveso yo n'atthi dinnan ti ādinā
micchādiṭṭhi ti akkhāto sammādiṭṭhi vipakkhiko
72. Imesu khalu vatthūsu nibbattā kammasaññitā
cetanā 'niṭṭhaphaladā tam katham iti ce vade
73. Kammavipākāñānam hi buddhañānan ti bhāsitaṃ
na subuddhan tu aññesaṃ tad añño ko hi ñassaṭi
74. Vacanam anugantvāna tass'evādiccabandhuno
garūpadesaṃ laddhena anumānena vediyam
75. Dasa cāpuññavatthūni yathā phalavasena hi
pabalāni apāyesu phaladān' itarāni tu
76. Manussesu hi jātassa yathā balavasena ca
yathā paccayato vāpi phaladāni kathanti ce
77. Himsā appāyukattañ ca bāvhabādhattanam pi ca
viyogaḍukkhabāhulyaṃ janet' ubbiggavāsataṃ
78. Daḍiddiyañ ca dinattaṃ āsābhaṅgañ ca dāruṇaṃ
aññāyattappavattiñ cādinnādāyī labhe naro
79. Sapattabāhulo hoti sadā cāpatthitittiko
itthi vā paṇḍako vāpi parādārato naro
80. Vācanāḍukkakhinno ca abhūtakkhānatālito
assaddhiyo suduggandhamukho hoti musārato
81. Susambaddhāpi tass'idha mittā bhijjanty akāraṇā
piyasuññakaraṃ yo hi pesuññam akari purā
82. Diṭṭhaviddesaniyo cāssavaniyakharassaro
hotihakatadoso pi pharusābhirato purā
83. Asambandhaṅgapaccaṅgo anādeyyavaco pi ca
samphappalāpaṃ yo pubbe avadi appayojanaṃ
84. Yaṃ yaṃ ijjhati sādhetuṃ na taṃ tasseha ijjhati
aññāyen' añña-atthesu yo 'bhijjham akari purā

85. Virūpo hoti accantaṃ visamābādhapīlito
appiyo ca manussānaṃ yo byāpādarato purā
86. Nihināsucibhogesu rato mando jaḷo pi ca
duṭṭharogī kuditṭhī ca micchādītṭhi siyā naro
87. Keciḍha majjapānena saha ekādaseti ca
vadanti taṃ anattathatthasevanam lobhamohajam
88. Ummatto khittacitto ca nicavutti mahajāḷo
avaññāto ca hotiḍha majjapāyī purā naro
89. Daḷiddo maccharī hoti bavhābādhī viheṭhako
appesakkho sadā hoti yo issāmānako purā
90. Thaddho 'vaññātakulajo jaḷo aparipucchako
kukkurādivatācinno kukkurādi-sahavyatam
91. Upapajjati icc evam anantaṃ pāpajam phalaṃ
vīmamsitvāna viññeyyam suttamaggānusārato
92. Mayūracandakassāpi vicittā cittakammajā
taṃ taṃ tath'eva viññātā so va lokaggapuggalo
93. Pāpā āsevitā yehi te apāyesu jāyare
na akkhātena pattabbam tattha dukkham anopamam
94. Yena yena pakārena yaṃ yaṃ pāpam kataṃ purā
tassa tassānurūpaṃ va phalaṃ hoti asāhiyam
95. Dussaho dubbaco ghero duranto duratikkamo
akkhamo atidukkho ti apāyo bhāyitabbako
96. Lobhādhikena pāpena petalokesu jāyare
mohādhikena tiriye niraye dosādhikena hi

III. PETA-DUKKHA-VANṆANĀ-GĀTHĀ.

97. Asaṃvibhāgasilā ye yathāsatti yathābalaṃ
issālukā maccharino te petesūpajāyare
98. Ajjanādini dukkhāni anubhotvā pi ajjitā
ante lobhādhiggahitā yadi petabhavāvahā
99. Atthā-atthāti loko hi kimattham abhijappati
ādimajjhantabhāvesu ye anattābhavā ime
100. Sakammavāritannāpā āhārattham atanditā
ito c'ito ca payatā iti petā ti sadditā
101. Khuppiāsāparissantā kisā thūlasirā tathā
dissamānatthisaṇṭhānā viralantaraphāsulā

102. Pitthikaṇṭakamallīnaparicchātodarattacā
apakkasukkhalāpū va vallitā kuñcitā satā
103. Tacatṭhinhārusesaṅgā parinnakkhigaṇḍakā
dīghavyākulakesehi andhakārikatānanā
104. Parūḷhakacchanakhalomā lūkhakaṇḥavalittacā
virūpateva ekattha piṇḍitā sabbalokikā
105. Pacchānutāpadukkhena accantaparissositā
paccakkhato alakkhiyā iti diṭṭhehi lakkhiyā
106. Anacchāditakopīnā aladdhannalavodakā
jighacchāparidāhena parissantā sayanti te
107. Nekavassasahassesu tesam āsāvivaddhano
ehi bhuñja pibāhīti saddo sūyati rittako
108. Asamatthāpi te sabbe ath' odanajalāsayā
mahādukkhena vuṭṭhanti aññoññaṃ avalambiya
109. Uṭṭhānaturitā petā vyāthantā patamānakā
parimocenti ālagge asamatthatayā tayā
110. Pavedhamānaṃ abalam pabalo tvaṃ palambasi
aho nikkaruṇo 'si tvaṃ iti sāmāni yojiya
111. Uṭṭahitvā patante te jalacchāyā va cañcale
aladdhapubbalobhāsā uṭṭhāpeti punappunaṃ
112. Atṭhisāṅghāṭamattānaṃ uṭṭhānabyasanaṃ kathaṃ
anussaranto dhāreyya jīvitaṃ karuṇāparo
113. Ajja amhehi saddo 'yaṃ yato jātehi sūyati
odanaṃ udakaṃ ceti assasiṅgo va abbhuto
114. Iti te pavadantā 'va paṭicchantā 'va añjaliṃ
apassantā 'va dātāraṃ dhāvanti disatodisaṃ
115. Tato muhuttamattena tesam āyāsakārako
kaṇṇe daḍḍhasalākā va n'atthi saddopi vijjhati
116. Kiṃ na sossanti te petā n'atthi saddaṃ sudāruṇaṃ
yehi santesu deyyesu khittā n'atthi ti yācakā
117. Te visādaparissantā sabhāvenāpi dubbalā
patanti tālāchinnā va vicchinnāsā visaññino
118. Yaṃ jighacchādukkhaṃ loke ekāhacchinnabhaddato
dussahaṃ tañ ca petānaṃ ko dukkhaṃ cintayissati
119. Kesañci romakupehi jālāmālā samuṭṭhitā
dahanti sakalaṃ dehaṃ aggijālā va sāsayaṃ
120. Kucchijighacchādāhena bāhiraṃ dehajagginā
cittaṃ pacchānutāpena petānaṃ dayhate sadā

121. Vicchadditaṃ nuṭṭhubhitaṃ vijātānañ ca yaṃ
malamaṃ
yadaññañ cāpi asuci lokenātijigucchayaṃ
122. Tadatthañ cāpi te petā dhāvantaṃ nekayojaṇaṃ
acchinditvāna aññoññaṃ labhanti na labhanti ca
123. Chāyā ātapataṃ yanti rittatañ ca mahāsaraṃ
uṇhā ca honti petānaṃ vātā pakatisitalā
124. Phusanti aggijālā va sisirā candaraṃsiyo
sabbamaṃ vipariyayaṃ hoti yaṃ loke sādhusammaṃ
125. Petalokabhavaṃ dukkhaṃ anantaṃ santajivikā
kathan nu vaṇṇayantiha bindumattaṃ 'va vaṇṇitaṃ
126. Evaṃ khudhāparetānaṃ petānaṃ dukkhajivinaṃ
icchāvighātaṃ dukkhaṃ kiṃ narakaṃ nātiriccati
127. Veditvā pettiviseyya dukkhaṃ lobhopapāditaṃ
lobhasattuvināsāya katussāho hi pañṇavā
128. Dānaṃ satthaṃ sahāyā me patiggāhā ti cintiya
samaṃsaṃ api dānaṃ dadeyya avisāṅkito

IV. TIRACCHĀNA-DUKKHA-VAṆṆANĀ-GĀTHĀ.

129. Dunniggame mahādukkhe tibbarāge mahābhaye
vidhammasaṇṇe jāyanti tiracchāne pi pāpato
130. Tiriyato eva cintenti gacchanti ca sayanti ca
tirogaticchā dhammesu tiracchānā tato matā
131. Tiracchajātisaṅkhāhi katatthehī pi dukkarā
tāsu dukkhaṃ mahattaṃ ko sakalaṃ vaṇṇayissati
132. Pūtimacche vaṇ'evāpi tathā candanikāya vā
kuṭṭhitāsuciduggandhaphenile samale hi vā
133. Keci sattā vijāyanti jāyanti vicaranti ca
khādanti kāmaṃ sevanti sayanti ca miyanti ca
134. Atho imasmiṃ dehe pi sakalāsuci-ākare
asītikulamattāni kimīnaṃ niyatāni hi
135. Tesāṃ saputtanattānaṃ yato sūtiḥharo py ayaṃ
pavuddhi kalahaṭṭhānaṃ caṅkamo sayanīḥharo
136. Khādanīyaṃ malaṭṭhānaṃ rogabhogaḍibhūmi ca
dehavicchaddānaṭṭhānaṃ susānañ ca idaṃ yato
Tato dehe virajjanti na rajjanti vipassino
137. Accantāsucijātānaṃ amejjhāhārabhojanaṃ
cintāpucchaddānakarī kimu tājātidassanaṃ

138. Jātā khalu tiracchāne thalajajjalajā pi vā
aññonnam pi bhītā va sayanti vicaranti ca
139. Vālalomanakhanahārumanamsasiṅgaṭṭhikādinam
kāraṇā keci niddosā mariyanti anekadhā
140. Cammuppātanadukkhena phandantā gāvi-ādayo
yaṃ dukkham adhigacchanti kā nu tassopamā siyā
141. Vijjhitvā akkhiyugalam vilambitvā avamsirā
niyantā māraṇatthāya dukkham papponti aṇḍajā
142. Sajivā 'va jale uṇhe khipitvā paccamānakā
yaṃ dukkham adhigacchanti taṃ ko khalu minis-
sati
143. Adiṭṭhapubbatthalakā avicchinnodake ratā
nidayehi manussehi sajivā 'va samuddhatā
144. Nihitā lukha-paṃsumhi pāsānena samutthaṭā
samudditāpāturitā khuppiṭpāsābalāhatā
145. Karuṇaṃ parikujantā samātāpitubandhavā
aladdha-parivattantā anantaritavedanā
146. Yaṃ dukkham adhigacchanti niddosā saṅkhasip-
pikā
tesaṃ dukkhalavaṃsam pi nāhaṃ sakkomi dīpitum
147. Vahanti avasā keci daṇḍaṃkusakasāhatā
patodapaṇhipāṇihi bahuso paritajjitā
148. Baddhā nekehi rajjūhi aladdhachandacārino
pabalā dubbale satte sakammaṇaparināmitā
149. Yesaṃ sabbam parāyattaṃ chandacāro na vijjati
tesaṃ dukkhassa pariyaṇtaṃ tadanñño ko hi ñassati
150. Keci yuttā ratha-dhure naṅgale sakatehi yā
vahanti vaṇitakkhandā tajjitā atibhāriyam
151. Nāhaṃ sakkomi vahitum uṇho chāto pipāsito
bhāriyan ti ca vattum pi yesaṃ satti na vijjati
152. Tesaṃ āropayitvāna avisayhaṃ mahābharam
asamatthe ṭhite dīne tālayanti punappunam
153. Kaḍḍhanti nāsārajjūhi vālaṃ nibbeṭṭhayanti ca
nibbijjhanti patodehi paṇhihi paharanti ca
154. Dahanti vālamūlaṃsapitṭhipassodarādisu
kaṇṇe chindanti tajjanti vilikkhanti ca sabbaso
155. Te bhītā utthahantā ca patantā asamatthato
yaṃ dukkham adhigacchanti ko nu taṃ dīpayissati

156. Tiracchānesu lokena devatāsāti sammata
rasaggassopadānena mātā va paripositā
157. Manuññā maṅgalā puññā suddhidāti ca saññitā
tāsam pi dukkham atulaṃ tattha aññesu kā kathā
158. Pāde khānusu bandhitvā katvā aggiṃ samantato
tasite puna pāyetvā duppeyyaṃ lavaṇodakaṃ
159. Viritte puna pāyetvā sudukkhaṃ kaṭukodakaṃ
mahādaṇḍehi nekehi ākoṭetvāna niddayaṃ
160. Jivādāhaṃ vidayhantā yavane gāvi-ādayo
mahādāhaparissanto passanto pāpajam phalaṃ
161. Vissaraṃ viravantā 'va nissasanta 'va āyataṃ
milātaḍḍinavadanā udikkhanta ito tato
162. Yaṃ dukkham anubhontiha savaṇe pi asāhiyaṃ
taṃ dukkhaṃ cintayantassa hadayaṃ phalaṭi va
me
163. Yā hi bālattane nāma sabbalokānukampiye
anukampā vipannā 'va sā tiracchānajātiyaṃ
taṃ kathaṃ iti ce viññū vade visadamatthato
164. Asahantā viyogantu muhuttam pi ca mātuyā
pillakā atimandattā anāthā sayitā tahiṃ
165. Kathaṃ na dissate ambā tadā pāto va niggatā
kinnu me pillakā atthi iti cinta pi n'atthi vā
166. Iti cintāparā hutvā kujantā dīnalocaṇā
udikkhantā gatadisam ussinghantā disodisam
167. Disvā 'va mātaraṃ sāyaṃ gocarāto samāgataṃ
pahaṭṭhā paṭidhāvanti pāmujjubbillabhāvato
168. Vissatthe mātupemena vilaṅghante samantato
lālante kaṇṇapucche pi salīlopagate ca te
169. Chāte yāte thanaṃ pātuṃ mātānoti sinehato
taruṇe taruṇakkhihi cañcalehi udikkhitā
170. Chaddetvā puttapemañ ca addhiṭṭhāya ca rud-
datam
taṃ khaṇen' eva aññā va jātā mātā pi puttake
171. Viravant' eva karuṇaṃ phandante yadi khādati
ito paraṃ kiṃ vattabbam bhayaṃ tiriya sambhavaṃ
172. Yatthāgacchati puttānaṃ mātuto pi mahābhayaṃ
yattha n'atthi ti vissambho lajjā dhammasatī pi vā
akattabban ti vā tamhā kathaṃ niggamaṇaṃ siyā

173. Ayam pi dunniggamano niccubbego mahādukho
aññoññabhakkho asivo mohajālāvagunṭhito
174. Sabbānatthasamavāyo tiracchāno ti saññito
saṃsāre saṃsaranānaṃ sakkilesāna nicchayā
175. Siyā aditthasaccānaṃ iti samviggamānaso
saccābhisamayatthāya parakkamati paṇḍito

V. PĀPĀDĪNAVA-GĀTHĀ.

176. Adhimattāni pāpāni avisaṅkā caranti ye
niraye te mahāghore uppajjanti asaṃsayam
177. Sukhaṃ ayo ti saṅkhātā yahiṃ so no palabbhati
niggaṭāyo ti nirayo iti vutto tadaññūhi
178. Catukkaṇṇo catudvāro vibhatto bhāgasō mito
ayopākārapariyanto ayasā paṭikujjito
179. Tassa ayomayā bhūmī jalitā tejasā yutā
samantā yojanasatā phutā tiṭṭhati sabbadā
180. Katapāpo pi yaṃ dukkhaṃ ghanajālanirantare
jalamānaṅgapaccaṅgo anubhoti avīciyaṃ
181. Vissaraṃ viravanto 'va dhāvanto ca ito tato
tass' ekadesamattam pi ko samattho vibhāvitum
182. Yassāyomayam onaddhaṃ kapālam bahalam pi ca
anto aggijavādittā anantaṃ annavodakaṃ
183. Catuddisāto pakkhantaṃ khaṇena yadi sussati
tass' anto vattamānassa sukhumālasarīno
184. Viliyamānagattassa āturassa viphandato
khalantassa patantassa mucchantassa muhūṃ
muhūṃ
āsābhaṅgābhitunnassa āyāsena vikampato
185. Vilapantassa karuṇaṃ anāthassa vicintato
asayhaṃ atulaṃ tibbaṃ ko dukkhaṃ vaṇṇayissati
186. Simbaliṃ āyasatthūlaṃ solasaṅgulakaṇṭakaṃ
jālamālāparikkhittaṃ uddhaṃ yojanaṃ uggataṃ
187. Caṇḍehi Yamadūtehi daṇḍiyanto punappunaṃ
viddho patodayatthihi sattiyaḍihi cāhato
188. Viphalitaṅgapaccaṅgo viravanto 'va vissaraṃ
bhūto rudam mukho dīno āruhanto punappunaṃ

189. Ubbattetvāna tu mukhaṃ udikkhanto 'va rakkhase
bhayena vinimilento āṅgaṃ aṅge 'va gūhayaṃ
190. Aladdhā līyaṇaṭṭhānaṃ vedhamāno vicetano
anubhoti hi yaṃ dukkhaṃ tassa kā upamā siyā
191. Ekantadukkhā nirayā yato evaṃ sudāruṇā
na akkhāṇena pattaḃbam iti tasmā jino 'bravi
192. Yathāhi antaraṃ dūraṃ aggino candanassa ca
tath' eva antaraṃ dūraṃ nirayaggi idhaggināṃ
193. Tisattisataviddhassa yaṃ dukkhaṃ avicintiyaṃ
tan nerayikadukkhassa himavāsāsapantaraṃ
194. Avicī gūthanirayo kukkuḷaṃ koṭisimbali
asipattavanañ cāpi tathā khārodikā nadi
195. Āṅārappabbato cāpi saṅghātaṃ roruvam pi ca
kālahatthi mahāyanto lohakumbhādikā pi ca
196. Amitā dussahā bhīmā ghorā hadayadāruṇā
mahādukkhānubhotabbā niraye pāpakamminā
197. Etesu ekamekassa vipāko pi anappako
dubbaco atha nissesaṃ nekavassasatesu pi
198. Taṃ hi nerayikaṃ dukkhaṃ phusitvā veditaḃbakaṃ
vadanto pi ca nissesaṃ kathaṃ taṃ dīpayissati
199. Ettha aggī ti vutte 'va kinnu pādo dahissati
asaddahanto akkanto dukkhaṃ pappoti dāruṇaṃ
200. Tasmā isīnaṃ vacanaṃ saddahanto vicakkhaṇo
pāpakammāni vajjetvāna taṃ pappoti ālayaṃ
201. Kaṇṭakena pi viddhassa ghatabinduviliyanaṃ
yāvataṃ aggidāho hi patikāro pi dukkhamo
202. Nekavassasahassesu niraye tikkhaṇagginā
ekajālīkatānaṃ ko dukkhassa khamanaṃ vade
203. Ekaggikkhandhabhūtāpi kammena parirundhitā
niraye yadi jivanti aho kammaṃ sudāruṇaṃ
204. Atimandasukhass'atthaṃ yaṃ muhuttēna kibbisāṃ
kataṃ tassātulaṃ kālaṃ phalaṃ yadi tu īdisaṃ
205. Ko hi mānusaḃkkena mahantenāpi attito
muhuttaṃ pi anumatto kare pāpadaraṃ naro
206. Aho mohaṇubhāvo 'yaṃ yenāyaṃ parimohito
evaṃ dukkhāvahāṃ kammaṃ karoti ca sukhatthiko
207. Bhāyitabbā hi pāpato evaṃ dukkhaphalaṃ yato
kusale ādaro niccaṃ kattaḃbo dukkhabhīruṇā

208. Padittangārakāsum 'va papātaṃ va bhayānakam
passanto duggatimaggam pāpaṃ samparivajjaye
209. Amate ca vise cāpi yathā hatthagate naro
anādiyitvā amatam visam bhuñjeyya dāruṇam
210. Evaṃ hi sampadamidaṃ labhitvā mānusaṃ bhavam
puññakammaṃ vivajjetvā pāpakammābhisevanam

VI. PUÑÑA-PHAL-UDDESA-GĀTHĀ.

211. Puññaṃ ti rāgādinan tu paṭipakkhā hi cetanā
paññādiguṇasamyuttā viññeyyā sukhadāyikā
212. Sā dānādisu ekeke yadā dvādasa vatthusu
vattate tena ten' eva nāmena vohariyati
213. Dānaṃ sīlaṃ ca bhāvanā pattipattānumodanā
desanā savanaṃ pūjā veyyāvaccam pasamsanā
saraṇam anussati c' eva puññavattthūni bārasa
214. Annādidānavattthūnam cāgo subuddhipubbako
yo taṃ dānan ti dīpenti buddhā dānaggadāyino
215. Kāyakammā vacīkammā sāvajjā viratihi yā
micchājivā ca taṃ sīlam iti vuttam mahesinā
216. Cittassopakkilesānam yā cintāpaṭipakkhikā
tassā yā bhāvanā sā hi bhāvanā ti pakittitā
217. Param uddissa yaṃ dānam anavattthādi diyate
pattidānan ti taṃ āhu yuttasaddhammadesakā
218. Maddi va puttadānamhi dinnass' abbhaṇumodanā
pattānumodanā tiha vuttā uttamavādinā
219. Hitajjhāsayato yā hi parassa hitadesanā
desanāmayapuññaṃ ti desayi taṃ sudesako
220. Vihāya vikkhepamalam atthikatvāna sādhuṇam
saddhammasavanaṃ ettha savanan ti pakāsitaṃ
221. Guṇayuttesu sakkārakiriyā vandanādikā
pūjārahena mutinā pūjā ti parikittitā
222. Gilānaguṇavantānam dānādikiriyāsu vā
āsanodakadānādi veyyāvaccan ti saññitaṃ
223. Kusalam hi karontānam pahāsussāhakarikā
guṇato vaṇṇanā yā sā pasamsā ti pakittitā
224. Guṇasambhāvanā pubbam tānasaññāya bhāvato
vatthu-ttayassa saraṇāgamanam saraṇam mataṃ

225. Chaḷānussativatthūsu aññesu kusalesu vā
upaklesavinimmuttā guṇato 'nussatiha yā
226. Imesu khalu vatthūsu nibbattā puññasammata
cetanā itṭhaphaladā taṃ kathaṃ iti ce vade
227. Vutto v' assa parihāro imass' etam phalaṃ ti ca
gurūpadesāgamato kiñci mattaṃ bhaṇiyati
228. Dānaṃ bhogāvahaṃ silaṃ kulasaggādisādhakaṃ
rūpārūpabhavābhiniññāmokkhā bhāvanasambhavā
229. Pattidānaṃ dānaphalaṃ modanāhāsadāyikā
desanā savanā cāpi ubho paññāvahā matā
230. Pūjāhi pūjaniyesu kulesu udayāvahā
veyyāvaccam parivārasampadāhetu sammataṃ
231. Pāsamsiyam pasamsāya saraṇen' araṇattanaṃ
anussativisesassa sabbā sampattiyo phalaṃ
232. Sadisaṃ tu phalaṃ evaṃ phalaṃ visadisam pi ca
paccayānaṃ visesena anantaṃ iti vediyam
233. Maggaṃ appitacittaṃ ca ṭhapetvā bhāvanāmaye
sabbam dānādikaṃ puññaṃ kāmalo-kaphalāvahaṃ
234. Āyu-r-ārogyavaṇṇaṃ ca yaso kitti kulam balaṃ
rajjam indattanaṃ bhogo buddharūpādikā pi ca
235. Yā hi aññāpi sampatti vipākasukhapaccayā
magga-jjhānaphale hitvā sakalā kāmapuññajā
236. Rūpārūpikapuññaṃ tu rūpārūpabhavāvahaṃ
maggaṃ catubbiddhaṃ cāpi yathā sakaphalāvahaṃ
237. Ete āsevitā yehi te saggesūpajāyare
na akkhānena patta-bbamaṃ sukhaṃ tattha anopa-
maṃ
238. Saggesu heṭṭhimasukhaṃ cakkavattisukhena hi
pāṇimattakapāsānahimavantantaram mataṃ
239. Yāni paññāsa-vassāni manussānaṃ dinaṃ taḥim
tiṃsarattindivo māso māsā dvādasa vaccharaṃ
tena samvaccharen' āyu dibbaṃ pañca satam mataṃ
240. Heṭṭhimānaṃ tu devānaṃ āyuno hi catugguṇaṃ
uparūpari devānaṃ channaṃ cāpi vijāniyam
241. Ratanuttamacittehi vihaṅgapathacārihi
vimānehi carantānaṃ ko sukhaṃ vaṇṇayissati
242. Eko 'va rukkho phalaṃ icchānukulakaṃ
yamhi tattha vasantānaṃ ko sukhaṃ vaṇṇayissati

243. Sugandhā sukkhasamphassā sovannāpi pilandhanā
yesam puññena ko tesam sukhaggaṃ vaṇṇayissati
244. Accharāvijjusañcārā accherasatamaṇḍitā
muttā vālukasañchannā yuttā puññaphalattane
245. Sampaphullalatā lambamanuññā gindamaṇḍitā
vicittapattapakkhīnaṃ vaggunigghosanaḍitā
246. Suvannamaṇisopānanilāmalajalāsaya
avaṇṇarahitā 'nekasugandhakusumotthata
247. Puññakammamahāsippikappitā pītivaddhanā
pāpakammaratāvāsā vipakkhasukhadāyikā
248. Sabbotukasukhā rammā uyyānā nandanādayo
ye pamodenti ko tesam sukhaggaṃ vaṇṇayissati
249. Sarālāṅkāravannādi yāsam secchāvasānugā
tāhi saddhim ramantānaṃ katham dukkhāgamo siyā
250. Arogā ajara yesam padipaccīva nimmalā
kāyā sayampabhā tesam ko sukham vaṇṇayissati
251. Ārammaṇaṃ parittam pi yatra tṭhassāmanāpiyaṃ
dullabhaṃ tamhi saggamhi ko sukham vaṇṇayissati
252. Abbhutaṃ kāmajaṃ sukham deva lokamhi yādisaṃ
taṃ tathā 'va padesaññū ko sukham vaṇṇayissati
253. Puññesu lāmakassāpi ko disvā phalam īdisaṃ
saṃhareyya muhuttaṃ pi puññakriyaparakkamaṃ
254. Hīnaṃ gannaṃ anariyaṃ iti sambuddhaninditaṃ
sukham kāmāvacarikaṃ tassāp'evaṃ ulārata
255. Jhāyino amitābhā ye pitibhakkhā mahiddhikā
brahmāno ko sukham tesam na muni vaṇṇayissati
256. Tibhāgakappaṃ jīvanti brahmalokesu hetṭhimā
caturāsītisahassāni kappāni tesu uttamā
257. Pūrā sāsapiyo koṭṭhe sabbato yojanāyato
tato vassasate punṇe chaḍḍetvā ekam ekam
yāvata rittakaṃ hoti dīgho kappo tato pi ca
258. Āyuna eva viññeyyo tesam seso sukhodayo
iminā pūtikāyena mandakālena sādhiyo
259. Nekakappasataṃ āyu sukhañ cāpi manomayaṃ
yesam tesam sukhaggassa kā ettha upamā siyā
260. Visiṭṭham iha yaṃ puññaṃ nibbānāvaham eva
tam
ulārapphaladaṃ evaṃ brahmalokesu majjhimam

261. Parittam kāmālokaṃhi pañca kāmagaṇodayaṃ
aññaṃ dvayaṃ hitasukhaṃ sabbam deti asesakam
262. Sudullabham babbuladubbalaṃ imaṃ
sarīraṃ evaṃ vidhapuññasādhakam
Apuññakammesu payojayaṃ jano
sinerumuddhā patito va sociyo

VII. DĀNĀNISAMSA-GĀTHĀ.

263. Punāpi puññavatthūnaṃ ānisaṃsamahantataṃ
kiñci mattaṃ bhaṇissāmi suddhānaṃ buddhimoda-
kam
264. Cittavatthu-paṭiggāhavasā dānavisesatā
hīnamajjhaviṣiṭṭhaṃ taṃ bhogasaggavimokkha-
dam
265. Dānaṃ khalu sabhāvena saggamānusabhogaḍaṃ
pariṇāmaḍasen' eva hoti mokkhūpanissayaṃ
266. Deyyadhammapaṭiggāhakammakammaphalesu hi
lobhādīnaṃ abhāvena hoti cittaṣa sampadā
267. Idha majjavanijjādi paropaddavaṃ eva ca
akatvā nāyato laddhaṃ hoti vatthussa sampadā
268. Lābhālābhopabhogesu lobhādīnaṃ abhāvato
santamānaṣatā hoti paṭiggāhakasampadā
269. Tīhi dvihi ath' ekena suvisuddhaṃ tidhāpi ca
visuddhañ ca viṣiṭṭhaṃ ti ñeyyaṃ dānaṃ yathakk-
maṃ
270. Yathā sāsapamattamhā bijā nigrodhapādapo
jāyate sataśakhaḍḍho mahānilambudopamo
271. Tath' eva puññakammamhā anumhā vipulaṃ pha-
laṃ
hotiti appapuññaṃ ti nāvamaññeyya paṇḍito
272. Paccayānaṃ bale laddhe diṭṭhadhamme parattha ca
puññakammaṃ apuññañ ca phalaṃ ti vijāṇiyaṃ
273. Sandiṭṭhikaṃ phalaṃ bijā aṅkuraṃ vātimandakaṃ
pārattthikaṃ phalaṃ yaṃ taṃ phalaṃ va avicintiyaṃ
274. Sandiṭṭhikaṃ pañcavidhaṃ dadato vipulaṃ phalaṃ
sihassa senāpatino munisiheṇa bhāsitam

275. Piyo dānapati hoti gimhakāle va ambudo
bhajanti taṃ bahū sattā phalarukkhāṃ va aṇḍajā
276. Kittisaddaṇ ca pappoti tilokamahitaṃ hitaṃ
dāyako sasarājā va narindo 'rindamo viya
277. Visārado va parisam pasaṅkamati dāyako
katassamo va satthesu parisam akatassamaṃ
278. Yadā antimaseyyāyaṃ jarārogābhipiḷito
pubbakammajave sante sayito hoti dukkhito
279. Diṭṭhāritṭho ca vejjeḥi mahāhikkābhipiḷito
tujjamaṇo 'va sūlehi chijjamānesu sandhisu
280. Tatoparujjhamānesu indriyesu asesato
indriye uparujjhante andhakāre upāgato
281. Mahāsokābhitunnesu rudamānesu bandhusu
khate khārena sitto va bandhusokena addito
282. Attāṇe sabbato jāte āgate ca mahabbhaye
mahāpapātaṃ pāte va bhusam muyhati mānasam
283. Tadā akatapūñṇassa katapūñṇassa vāpi ca
sukammaṃ samupatṭhāti apakāropakārato
284. Yāni 'ssa tamhi samaye pāpakāni katāni hi
tāni 'ssa tamhi samaye ajjholambanti mānasam
285. Tadā 'niṭṭhanimittāni atighorāni dissare
nirayapālaggi-ādini nirayagāmiṣṣa jantuno
286. Tambakkhike vaṇkadāṭhe haridāṭhi siroruhe
ludde añjanapuñjābhe uggaḍaṇḍe sudāruṇe
287. Karuṇaṃ dūrato katvā kāladaṇḍena āgate
Yamadūte tadā disvā byathate tassa mānasam
288. Tadā mucchā pipāsā ca jaro ca abhivaḍḍhati
pacchānutāpadukkhāṃ taṃ accantaṃ abhimaddatī
289. Sokasallena viddho so patto byasanasāgaram
samattho vā katattāṇo cinteti bhusam idisaṃ
290. Akataṃ vata kalyāṇaṃ kataṃ kibbisakam mayā
avaso 'nubhavissāmi niraye pāpaṃ phalaṃ
291. Icc' evaṃ viravanto va bhito ubbiggamānaso
sakena pāpakammaṇa phandanto vivaso 'va so
292. Maṇḍuko deḍḍubheneva nirayaṃ niyati dummati
sammulhamaraṇaṃ tassa niyataṃ pāpakammīno
293. Evaṃ durantaṃ maraṇaṃ sabbasattānubhāviyaṃ
duratikkamaṇaṃ ghoraṃ avasaṃ āgamissati

294. Tattha dāraṇakammassa dukkhaṃ hoti hi idisaṃ
apakkamati taṃ dukkhaṃ dūrato akatāgaso-
295. Katapuñño pana yadā maccuvegena addito
tath'eva sayito hoti sayena māraṇantike
296. Yāni 'ssa tamhi samaye kalyāṇāni katāni hi
tāni 'ssa tamhi samaye ajjholambanti mānasam
297. Tadā yitṭhanimittāni anukulāni dissare
aggayānavimānādi saggagāmissa jantuno
298. Accharāgaṇasaṅghutṭhe accherasatamaṇḍite
vimānayāne disvāna hoti tassa udaggatā
299. Tadā so paramassāsaṃ labhate dāyako naro
vajjitvā jinṇakaṃ sālāṃ pāsādārohaṇo viya
300. Sukataṃ vata kalyāṇaṃ bhiruttāṇaṃ katam mayā
ulāraṃ anubhossāmi sagge kusalajam phalaṃ
301. Iti so sampahaṭṭho 'va abhito sampamodito
sakena puñṇakammena accantam upalālito
302. Puñṇakammaratāvāsaṃ saggam nīyati paṇḍito
amūlhamaraṇaṃ tassa niyataṃ puñṇakammino
303. Tasmāhi dānapatino amūlhamaraṇena ca
sanditṭhakaphalāniti pañca vuttāni tādina
304. Maccuno uggadaṇḍassa mukhantaragatam pi ca
yadi toseti puñṇaṃ taṃ akaronto 'va vañcito
305. Sanditṭhikānisamsā hi anantā dānasambhavā
pañceti hi vineyyānaṃ vasena paridipitaṃ
306. Parassa vissāsaṇiyo sajanassa yasāvaho
kulālaṅkārabhūto 'va samsitānaṃ mudāvaho
307. Nāthabhūto anāthānaṃ sabbesaṃ pītivaddhano
sataṇ ca sukhasamvāso satataṃ hoti dāyako
308. Setṭho ti sammato hoti duṭṭhehi ca adhaṃsiyo
itṭhado ti mudā loko pahaṭṭho taṃ udikkhati
309. Yaṃ yaṃ disaṃ dānapati rittahattho 'va gacchati
sābhisankhārikā tassa sulabhā honti paccayā
310. Bahusādhāraṇā bhogā sabbaverabhayaṇavahā
mayā averaśukhadā asādhāraṇakā katā
311. Mahānidhānaṃ nihitam akkhayaṃ anugāmiyaṃ
avilopiyam aññehi anantasukhadāyakaṃ
312. Āpadāsu sahāyo me abhejjo appadussiyo
guṇaddho anukulo ca gahito sabbadā hito

313. Saggiṇṇojoharo coro hato maccherarakkhaso
issāpisāco vihato assāso paramo kato
314. Lobhapāso samucchinnō dosasattu vināsito
hitāvagunṭhanam thūlam mohajālam vighātitaṃ
315. Anāthānam kapaṇatā hatā sampattiyaṃ mama
pariggahakato dipo bhīme saṃsārasāgare
316. Vaddhimūlam sunikkhitaṃ paṭiggāhamahākule
addhatā hi anantā me paraloke bhavissati
317. Asāratarabhogehi sārādānam paraṃ kataṃ
kataṃ saggassa sopānam sukhāroham acañcalaṃ
318. Virasattā anugatā mārasattu viniṇṇito
sabbasampattibijam me ropitaṃ nānuposiyam
319. Nipphādito bhaddaghaṭo patthitathopadāyako
vañcitā nāsamulā me sañcitā guṇasampadā
320. Sādhūhi sakkato jāto sādhunam upanissayo
sādhunam yā gati sā me icchāmattopasādhiyā
321. Duggatiyo pidahitā aggam puññaṃ visodhitaṃ
magganāvaya patthānam thapitaṃ ujukam thiram
322. Sabbānatthāvahe atthe atthikānam dadam aham
ānisaṃsodadhippatto saphalam jivitaṃ mama
323. Icc' evam saramāno so attano cāgasampadam
atihaṭṭho udaggo 'va sadā jivati dāyako
324. Yam hi dānapati dānam yācakaṃ samupāgataṃ
laddhattham passati haṭṭham tato kim vipulam
phalam
325. Dīnassa dānam āsajja tutthaṃ itthatthasiddhiyā
suphullakamalobhāsam dassaniyataram mukham
326. Dātā disvānubhavati laddhā sādharānam sukham
alam dānaphalam etaṃ noce pi paralokiyam
327. Sandiṭṭhikaṃ dānaphalam anantaṃ evamādikaṃ
paralokaphalan tassa ko samattho 'vagāhitam
328. Aggam saṅgahavatthūnam maggam saggassa añja-
sam
pāramīnañ cāth' aggañ ca dānam bhogaggadāyakaṃ
329. Itthatthasādhakatayā dānam bhaddaghaṭopamaṃ
paralokaphalantassa katham vaṇṇeyya mādiso
330. Mahākāruṇiken'eva māsaṇettādi-dāyina
mahāphalattaṃ dānassa suttantesu vibhāvitaṃ

331. Evaṃ mahāguṇaṃ dānaṃ deyyadhamme sa yācake
vijjamāne adento hi dhuvam bhavati vañcito
332. Dinnaṃ phalatthinaṃ dānaṃ vaṇijjaṃ va jigucchayaṃ
sabbathā aparāmattham viṣiṭṭhan ti padipitaṃ
333. Bhavabhogavisesattham āmatthaditṭhi-ādihi
yaṃ dānaṃ taṃ parāmattham anāmattham vipari-
yaye
334. Atthikānaṃ karuṇayā bhavanittharaṇatthinaṃ
bodhisattena yaṃ dānaṃ diyate taṃ viṣiṭṭhakam
335. Bhavabhogatthiko hīno majjho attasukhatthiko
uttamo sabbasattānaṃ dukkhūpasamanatthiko
336. Yato dadāti dānāni tasmā dhīrā atanditā
uttamen' eva vidhinaṃ denti dānāni sādhave

VIII. SĪLĀNISAMSA-GĀTHĀ.

337. Dānānisamsā ye vuttā nissesā sīlato pi ca
bhavanti adhikā cāpi anantā sīlasambhavā
338. Sattānaṃ tv appameyyānaṃ dussilā virato jano
averam abhayaṃ cāpi abyāpajjhasukham pi ca
339. Dadāti datvā pacchā so averam abhayam pi ca
abyāpajjhasukhaṃ cāpi labhatiti jino 'bravi
340. Vuttādānānisamsāhi sīlasampattiyaṃ pi ca
honti eveti viññeyyā anayāsuttiyuttiyaṃ
341. Sikkhāpadātikkamato indriyānaṃ aguttito
micchājīvopabbhogā ca viratīhi catubbidhā
342. Sīlaṃ catubbidham pātimokkhaṃ indriyasamvaro
ājīvapārisuddhi ca sīlaṃ paccayanissitaṃ
343. Saddhā satī ca viriyaṃ paññā ca anupubbato
catubbidhadhuren' eva taṃ sīlaṃ parirakkhiyaṃ
344. Paṇidhānamhi paṭṭhāya yo paresam hitāhitaṃ
viceyya ñatvā akkhāsi vinayādi vināyako
345. Sabbhaññū so hi Bhagavā sabbadā karuṇāparo
avañjhavādi atulo abbhutorugunākaro
346. Tena ñatvā paṭikkhitaṃ yaṃ anum thūlam eva vā
anatikkamaniyaṃ taṃ jīvītātikame pi ca
347. Ānā hi maggasāmissa anumattā pi viññunā
mahāmerudurukkhepā iti disvā pi rakkhiyā

348. Atikkamitvā vacanam khuddadesissarassa ca
dukkham pappoti ce kinnu sabbalokissarassa taṃ
349. Munindāṇam atikkamma kusaggacchedamattato
erapattena yaṃ laddhaṃ tad idaṃ dipayissati
350. Sabbesaṃ sattadosāṇam vinayopāyakovido
so 'va satthā pajānāti nāhaṃ jānāmi kiñcanam
351. Vejjo Komārabhacco va bālakāṇam hitāhitam
jānanti na tu bālā te evarūpā mayaṃ idha
352. Aggim pakkhanda athavā pabbataggā pateti vā
yadi vakkhati kattabbaṃ ṇātakārihi so jino
353. Anatikkamaniyan ti yaṃ vuttaṃ tena satthunā
jīvākāmo papātaṃ va ārakā taṃ vivajjaye
354. Icc' evaṃ saddhayā sādhu paṭicchitvāna mud-
dhanā
yathānattivasen' eva kattabbaṃ satthu sāsanaṃ
355. Evaṃ saddhāduren' eva pātimokkhaṃ hi rak-
khitam
anantaṃ phaladaṃ hoti jīnasammānamanditaṃ
356. Chasu dvāresu atthāṇam āpāthāgamane satī
satidovārikam tattha upatthāpeyya paṇḍito
357. Te kilesamahācorā ālambanavanāsaya
na dhamseṇti manogehaṃ satārakkhe upatthite
358. Alan ditṭhamhi ditṭham va tad uddham na vikap-
piyaṃ
abhūtasāṅkappabalā bālā natṭhā harī viya
359. Disvā asucipiṇḍassa vaṇṇamattaṃ va bāliya
aladdhā sādisaṃ kiñci yojenti padumādihi
360. Thanam soṇṇasamuggāhaṃ mukhaṃ phullambujo-
pamaṃ
nettā nilambujanibhā muttā dantehi nijjitā
361. Aṅgaṃ aninditaṅgāya anaṅgāsaṅgavaḍḍhanaṃ
icc' evamādicintentaṃ cittaṃ dūseṇti attano
362. Tato mohavasen' ettha saṅgapāsena veṭṭitā
anayabyasanaṃ ghoram papponti parikappitā
363. Amejjhapotthakākāraṃ tanucchavivimohitā
dehaṃ sabbhāvato datṭhaṃ na sakkonti puthujjanā
364. Indriyāni kilesenti dose saṃrakkhituṃ pare
indriyatthesu saṅgaṇ tu vārenti jīnasāvaka

365. Satārakkho hi samaṇo indriyindriyagocare
aniccādiṃ vipassanto sajjaniyaṃ na passati
366. Indriyassemi dunnīto dūrato hitamaggato
apaviddho jano loke sadevāsurarakkhaso
367. Satiyaṃ tamhi bandhitvā te dutṭhasse sududdame
paññāpatodā sārenti samaṇā satigocare
368. Sarīravedanācittadhammesu asubhādikā
passitabbā yathātacchaṃ vuttā 'va satigocara
369. Yaṃ yaṃ ālambanaṃ nātum icchanti jinasāvaka
satiyā taṃ vipassitvā pacchā pesenti te mano
370. Evaṃ satiparānaṃ tu dosā vicchinnapaccayā
nāvagāhanti cittaṃ narakaggiṃ va nīraja
371. Tasmā satidhuraṇ' eva sammāsambuddhasāvaka
paripūrenti nissāgaṃ silaṃ indriyasamvaram
372. Sinehābaddhahadaye bandhave pi ca saddhaya
pahāya pabbajitvāna dullabhe jinasāsane
373. Sammājīvaṃ atikkamma sabbasādhunisevitaṃ
micchājīvena jiveyya yadi kucchissa kāraṇa
374. Kiṃ ca gehe pariccattaṃ āmisam āmisatthina
Ko vā tena guṇo laddho idha vā muṇḍiyaṃ vinā
375. Kuhanādihi vatthūhi gahatṭhe upalāliya
laddhalābhena ājīvo micchājīvo ti vediyo
376. Sammājīvaṃ paṭiññāya micchājīvena jivati
yo so samaṇadhammā ca gihidhammā ca bāhiro
377. Sammājīvavisuddhassa ihaloke parattha ca
sulabhā paccayā honti iti tena kim assutaṃ
378. Varāho vāsuciṭṭhāne chaḍḍetvā suddhabhojanaṃ
hinādhimuttito tassa cittaṃ dhāvati vā sadā
379. Galaggappattimattena yaṃ suvāvantasādisaṃ
bhavissati tad atthaṃ ko ājīvaṃ dūsayissati
380. Adhokkhipanto akkhini saṇṭhāpento gatādikaṃ
adanto dantarūpāni karonto kin naṭo na so
381. Tiṇhena govikattena varam kucchividārito
aññāya laddhalābhena na tu kucchivipūrito
382. Tassa nillajjarajassa asaggaṇavibhāvino
athavā corajetṭhassa garahe ko na jīvikaṃ
383. Visuddhaṃ so hi saṅghaggiṃ kathaṃ nāmāvagāhati
siththapoththakarūpo vā kathaṃ vā na vilīyati

384. Sahatthapādo evāhaṃ sirī ussāhalabbhiyā
kim atthaṃ dūsayissāmi isivesaṃ durāsadaṃ
385. Yena yena upāyena yattha katthaci jīvitum
sakkā ti ekacittam pi kinnu tassa na jāyati
386. Micchājīvopaladdhena paccayen' eva jivatā
siyā nibbānamaggaggo pattabbo na tu aññathā
387. Tathāpi ca salajjassa sabbasattādhamocito
micchājīvo kathaṃ sakkā paralālanavañcito
388. Siyā jighacchāvigamo tiṇabhakkhassa pīti kiṃ
byaggho khādeyya nu tiṇaṃ saṃhatāmisabhojano
389. Rajjalābhassūpāyo 'yaṃ iti ñāpeti mānino
vighāsaṃ kinnu khādanti nirāhārāpi sukkhitā
390. Kasim vaṇijjaṃ issatthaṃ aññaṃ vā pi ca tādisaṃ
akarontena sakkā 'va jīvitum bhikkhapiṇḍato
391. Vitthiṇṇo Jambudīpo 'yaṃ maggāneke anāvutā
sabbattha akusitena sukhaṃ sakkā 'va jīvitum
392. Iti viriyaṃ dhuraṃ katvā saranto Kassapādike
ājivasuddhiṃ rakkheyya akaronto anesanaṃ
393. Cīvaraṃ piṇḍapātāñ ca bhesajjaṃ sayanāśanaṃ
paṭisaṅkhāya seveyya laddhaṃ laddhaṃ vicakkhaṇo
394. Paṭisaṅkhānarahito paccayaṃ aññadattikaṃ
gathito paribhuñjanto gādhaṃ khaṇati attano
395. Vaṇalepaṃ va vaṇito sādhu ñatvā payojanaṃ
āhāraṃ paribhuñjeyya rasatanhāvivajjito
396. Vātātapaparittānaṃ makkhikādinivāraṇaṃ
vaṇacchādanacolaṃ va cīvaraṃ paṭisevaye
397. Tassa tassāmayass' eva paṭisedhanamattakaṃ
abyāpajjhatthikaṃ seve bhesajjaṃ snehavajjito
398. Sarīraṃ maṃsapiṇḍaṃ va anantopaddavaṃ idaṃ
durakkhaṃ gopitabbaṃ ti nissaṅgo vasatim bhaje
399. Deho tātun na sakko ti paccayehi vivajjito
tidanḍo ekadanḍo va danḍadvayavivajjito
400. Sammā payujjamāno so mahato 'tthāya vattati
iti sammā payogatthaṃ dehaṃ rakkhanti paṇḍitā
401. Sarīrajalakampena cittanāvā tadassitā
vātāhatalataggo va na sakko ti samāhitum
402. Asamāhitacittassa na yathābhūtaḍassanaṃ
ayathābhūtaḍassī hi na muccati kudācanaṃ

403. Tasmā cittasamādhathī sarīraparikkhaṇaṃ
kareyya paṭisevento paṭisaṅkhāya paccaye
404. Aggīnā karaṇīyāni karonto suciram pi ca
aggidosan na papponti upāyopagatā narā
405. Anupāyenūpagatā aggidosena aṭṭitā
sadatthañ ca asādhentā dukkhaṃ papponti dāruṇaṃ
406. Aggiva paccayā ñeyyā aññāyopagamo viya
snehapubbam asaṅkhāya āhārādinisevanam
407. Na bāhuviriyāyātaṃ na ca ñātikulāgataṃ
parappasādaladdhaṃ kiṃ yuttaṃ gathitabhojane
408. Gathito mucchito santo bhuñjanto parabhojanaṃ
suvāvantaṃ va bhuñjanto samaṇo hi jigucchiyo
409. Rasataṇhā paricitā anādinavadassino
sacittaṃ paridūsentī atilūke pi paccaye
410. Rasataṇhāvirahitā sadādinavadassino
cittadosan na papponti ulāre pi ca paccaye
411. Ādinavānupassī hi tidasindopabbhojiye
paccaye pi ca nissaṅgo hoti nibbānabhāgiyo
412. Mattaṃ mattānisamsaṇ ca pahātabbañ ca tattato
bahuso paccavekkhitvā bhaje aggiva paccaye
413. Tasmā paññādhuraṃ katvā ādinavam apekkhiya
paccavekkhaṇaṃ silaṃ parirakkhanti paṇḍitā
414. Evaṃ catubbidhaṃ silaṃ ñāyato parisodhitaṃ
susodhitasuvaṇṇaṃ va hoti icchāpasādhikaṃ
415. Idaṃ hi silaratanaṃ idhaloke parattha ca
ānisamsavare datvā pacchā pāpeti nibbutiṃ
416. Paccakkhaṃ hīnajaccaṃ hi accantolāravamsajā
narindā silasampannaṃ namassantiha bhāvato
417. Mānino brāhmaṇā vāpi gurūsupi asannatā
te pi silena sampannaṃ namassantiha bhāvato
418. Tṭhānantarena ye vuddhā dhanissariyato pi vā
te pi silena sampannaṃ namassantiha bhāvato
419. Kule jeṭṭhā ca purisā ye ca mātāpitādayo
te pi silena sampannaṃ namassantiha bhāvato
420. Yaṃ namassanti tevijjā sabbabhumma ca khattiyā
cattāro ca mahārājā tidasā ca yasassino
421. Devānaṃ indo pavaro sabbakāmasamiddhiko
so pi silena sampannaṃ namassati sadā sato

422. Jhānissariyatam patto yo hi Brahmā Sahampati
so pi sīlena sampannam namassati sadā sato
423. Ihāpi yadi sakkāram sīlam phalati idisam
kin nu sakkāravitthāram paraloke phalissati
424. Pattharivāna sakalam sāgarantam mahāmahim
saddo silavatam yāti brahmalokam pi tam khaṇam
425. Paṭivātāṇuvātesu sabbatthāvihatakkamo
iti sīlamayo gandho sabbagandhesu uttamo
426. Lāmakam paccayaṇ cāpi ghaṭanto attadatthikam
yo nipphādetum asamatto gihībhūto sake ghare
427. So pi sīlena sampanno akaronto anesanam
Lābhī accantaseṭṭhānam paccayānam padissati
428. Paḍipentīva tam ete vihārā cārudassanā
gagaṇullikkhamānaggacetiyaḍḍhajamaṇḍitā
429. Mahāmeghassarodārābheriviññātakālikā
nekabhikkhusahassānam sulabbhōlārapaccayā
430. Atitucche pi dissanti dese uccācalūpamā
hārahamsahimāmbhodapaṇḍarā cetiyādayo
431. Tucchassāpi vihārassa ulārā yādisi siri
sabbadesissarassāpi na gehe tādisi siri
432. Yadi siladumindassa pupphamattam pi idisam
lābhaggaḍḍayakam tassa paralokaphalan nu kim
433. Mahāṇṇavānam sabbesaṃ sah' eva khalu bhūmiyā
balād āvajjitānam va phalogho āgamissati
434. Duṭṭhāpi tan na dhamṣenti seṭṭhesu ca gaṇīyati
tuṭṭho ca satatam hoti iṭṭhalobhena sīdati
435. Piyo sabrahmacārīnam bhajāniyo ca sīlavā
asaṃkito hi sambhogasaṃvāsādi 'raho pi ca
436. Avikkhaṇḍitasīlassa anavajjasukham hi yam
tam brahmāsura devindanāgindānam pi dullabham
437. Sandiṭṭhikam asaṅkheyyaphalam icc' evamādikam
sīlasampattijanitam ko nissesaṃ bhaṇissati
438. Ihāpi yadi icc' evam anantam sīlam phalam
paralokaphalass' antam ko hi tass' idha ṇassati
439. Ekāhuposathenāpi paranimmitavattisu
ṭhānaso upapajjeyya iti vuttam mahesinā
440. Kālapariyantikassāpi sīlass' eso phalodayo
apariyantassa hi phalam kim vakkhāma ito param

441. Parassa vissāsanīyo sajanassa yasāvaho
Kulālaṅkārabhūto ca ācāramhi pamānako
442. Anavajjasukhaṃ silaṃ kulaṅ ca uditoditaṃ
dhanaṅ ca sāmiddhikaraṃ tṭhānaṃ vuddhā-
nurūpakam
443. Sinānaṃ 'nodakaṅ cāpi gandho cāpi disaṅgamo
anugāmikatā chāyā chattaṃ rakkhitarakkhaṇā
444. Ariyānaṃ atho vaṃso sikkhāpi ca anuttarā
sugatināma mahāmaggo paṭiṭṭhā avicāliyā
445. Iti diṭṭh' eva dhamme pi ānisaṃse asesake
Ko nu gaccheyya pariyantaṃ vadanto evamādike
446. Velāmadāne paṭṭhāya saṅghe dānaggasammatam
vatvā tato pi seṭṭhan ti pañca silaṃ pakāsitaṃ
447. Maggañāṇopakārāya atho silavisuddhiyā
dānassāpy antaram meru sāsapantarato 'dhikaṃ
448. Evaṃ mahānisamsaṃ ti viditvā silasampadam
nayaṇaṃ ekanetto va rakkhe silaṃ catubbidham
449. Pātimokkhasaṃvaro indriyānurakkhaṇaṃ
paccayānv-avekkhaṇaṃ jīvasuddhi eva ca
Taṃ catubbidham budhā silasuddhim iddhiyā
pūrayitvā paṇḍitā māramaddanaṃ katā
450. Iti silagaṇaṃ vicintayanto
kusalo jīvitahetuto pi silaṃ
avikhaṇḍiya sādhu sodhayanto
Abhinibbāti atandito ghaṭanto

IX. BHĀVANĀNISAMSA-GĀTHĀ.

451. Dāne sīle ca ye vuttā ānisaṃsā asesakā
te mandabhāvanāyāpi saṃsijjhanti asaṃsayam
452. Kilesapaṭipakkhaṃ va sabbam puññaṃ samāsato
kilesummūlakāraṇā bhāvanā balavantarī
453. Sukaraṃ khujjarājena yaṃ siyā sattudūsaṇaṃ
cakkavattinarindassa kathan taṃ dukkaraṃ siyā
454. Bhāvanābalayogena buddhabhāvo pi sādhiyo
tadaññā kāhi sampatti bhāvanāya asādhiyā
455. Tadaṅgavikkhambhanaṃ samucchedavasena ca
kilesānaṃ pahānaṃ hi vaṇṇenti varavādino

456. Kilese dānasīlādi tadaṅgena hananti hi
vikkhambhethi hi te jhānaṃ maggo bhindati
sabbathā
- 457 Bhāvanā eva jhānaṃ ca maggo ti ca vipassanā
samatho ti ca nidditṭhā avatthantarabhedato
- 458 Vinīvaraṇaṃ ekaggam ekālabhanasāṇṭhitam
jhānaṃ ti hi samakkhātam .sesajjhānaṅgamaṇḍitam
459. Kāmacchando ca byāpādo thīnamiddham sakuk-
kuccam
uddhaccam vicikicchā ca pañca nīvaraṇāni 'me
460. Ekaggatā ti cittassa ekālabhanasāṇṭhiti
samatho ca samādhi ca avikkhepo ti taṃ vidū
461. Vitakko ca vicāro ca pīti cāpi sukham pi ca
upekkhā ceti pañca te sesajjhānaṅgasāññitā
462. Caturaṅgaṃ tivaṅgaṃ ca duvaṅgekeka-aṅgakaṃ
icc' evaṃ pañcadhā bhinnam ekaggam jhāna-
saññitam
463. Yad eva khalu ekaggam pañcamajjhānasammataṃ
tad ev' ālabhabhedena arūpajjhānasammataṃ
464. Ākāso c' eva viññānaṃ tadabhāvo ca taggataṃ
cittam arūpajjhānassa ālabhā caturō matā
465. Ayaṃ vutto navavidho samatho ti pavuccati
samāpatti ti taṃ eva vadanti vadataṃ varā
466. Aniccādiṭṭhāyena yathābhūtatthadassanaṃ
vipassanā ca paññā ca vicayo ti pavuccati
467. Catusaccābhisamayam ñānaṃ nibbānagocaram
maggāñānaṃ ti akkhātam aggaṃ nibbānapāpa-
kam
468. Samatho vipassanā cāpi yogino hi manoratham
pāpenti nibbānapuram rathandhuri yugam viya
469. Ubhayesaṃ samāyogā na sā siddhi asādhīyā
tassānisamse viññātā n'atthi añño anāyako
470. Diṭṭhadhammasukhattham vā phāsattam vā
vipassitum
bhavasampattipattihentā abhiññatthāya vā puna
cattāratthavase ñatvā nibbattenti samādhayo
471. Kilesasaṅkhobhābhāvā sukham cittavivekaṃ
diṭṭhadhamme pi vedeti pavaram bhāvanārato

472. Dassaniyo ca so hoti Kassapo va mahitale
paññavā Sāriputto va Moggallāno va iddhimā
473. Nissaṅgo Ratthapālo va Nando v' indriyasamvuto
Punno Sunāparanto va khantiyā ativissuto
474. Civarādisu santuṭṭho 'riyavamsānupālako
sambhāvito ca viññūhi sadā sabrahmacārihi
475. Punno Mantāniputto va Soṇatthero va viriyavā
nirāmisayaso bhāgi Anuruddhādikā viya
476. Aratiratisaho hoti nālābhe paritassati
pavivekabhavā pīti pharate tassa mānasam
477. Nirāmisam sukham eva manan tam bhāvanābhavam
mānasam aparāyattam mahāpurisasevitam
478. Bhāvitatto 'nubhotiha tidasindasukhādhikam
diṭṭhadhamme sukham jhānam iti tasmā vibhāvitam
479. Anāvilamhi cittamhi phāsu hoti vipassitum
Anāvilamhi udake mukhass' olokanam viya
480. Aparihinajhānassa yathādhikavasena hi
rūpārūpabhave hoti bhavo 'nantagunodayo
481. Bhāvanābalayuttassa abhiññāpi samijjhare
sādhu sādhitavijjassa visesā iva mantajā
482. Iddhi paracittañāṇaṇ ca purimajāti-anussati
dibbacakkhuṇ ca sotaṇ ca pañcābhiññā imā matā
483. Imāpi bhāvitattassa sacittavasavattikā
tapovisesā hontīti bhāvetabbā hi bhāvanā
484. Sunetto sattavassāni bhāvetvā mettā uttamam
Sattasamvattakappesu nēmam lokam punāgami
485. Samvattē ca vivattē ca brahmaloke 'va samsarī
Chattimsakkhattum devindo āsi ten' eva kammunā
486. Anekasatakhattum so cakkavatti mahāyaso
āsīti sutvā kim aññam bhāvanāvaṇṇanam vade
487. Aniccānantasaññāyo mettāto pi mahapphalo
tāsam phalamahattam ko padesaññūpavaṇṇaye
488. Dahantā va udentīha bhavatanham yato hi tā
atimando pi aggīva vattamāno sakāsayaṃ
489. Tato tā sattasañkhāre asiliṭṭhaṇṇa bhāvato
mettāto pi visīṭṭhāti vuttā nibbānamaggadā
490. Velāmadāne paṭṭhāya yāva mettādikam phalam
vatvā aniccasaññan tu accharāghātakālikam

491. Tato mahapphalataram idan ti paridipayi
dīpabbūto tilokassa nāyako siddhidāyako
492. Tasmā aniccasaññā 'va bhāveyya satatam budho
saṃsāraghoranarakā muttikāmo mahāguṇam
493. Kammatṭhānaṭṭhāne patitṭhapetvāna cittam ari-
bhūte
nīvaraṇe bhañjitvā kāmarāṇaṇjayaṃ karitvāna
494. Rūpagarubbhāram ujjihiya arūpaloke pi saṅgam
apahāya
calam iti bhavagatam akhilam ñatvā katvāna viri-
yavaram
495. Bodhipakkhiyadhamme bhāvetvā bhāvanābalap-
pattā
gatamarāṇamarāṇam ajaram vigataraṇam virapu-
risagatam
496. Asulabham abbhutam atulam niccam nīrujam
asokam atisantam
khaṇavaram avirodhentā nibbānapuram bhajatha
khippam

X. PATTIDĀNĀNISAMSA-GĀTHĀ.

497. Attattham anapekhitvā parattham diyate yato
karuṇākataññutāyogā pattidānam visesitam
498. Patikārapare loka āsādāsabyatamgate
Upakārasamatthassa sato ko na kareyya kiṃ
499. Matassa kammadosena petabhūtaṃ jantuno
iha vā vyasanaṭṭhassa upakattā sudullabho
500. Ye ānisamsā niddiṭṭhā dāne mānappahāyinā
savisesā 'va te sabbe pattidāne pi vediya
501. Yadi te anumodanti paradattūpajīvikā
petā dānam pariggayha tesam tam upakappati
502. Yam yam tam uddisitvāna dānavatthu padiyate
tam tam tassa khaṇen' eva uppajjati asaṃsayam
503. Itidam Sāriputtassa mātupetāya dānato
sādhitabban tu sandehavigamattham vijānatā
504. Tassābhāve pi aññassa sajanassopakappati
tasmim sante asante pi dāyakā tu anipphalā

505. Samsāre anamattagge so loko tassa ñātihi
suñño assāti atthānam iti ñeyyam hi yuttito
506. Yassa tasssa manussassa ukkatthā lāmakāpi vā
paccayā sulabhā eva viriyena pariyesato
507. Petā hi nekavassāni khuppipāsātūrāpi ca
paccayā na labbant' eva gavesantāpi sabbaso
508. Tesam sakammadosena sannānam byasananāve
byasanāpagamopāyam atthīti suvinicchitam
akaronto care yo hi tamhā nikkaruṇo nu ko
509. Tasmā santo sappurisā kataññū katavedino
petadānādikaṃ patti denti karuññacoditā

XI. ANUMODANĀNISAMSA-GĀTHĀ.

510. Issāvyāpādamaccheram vihiṃsā cāpi nāsiya
guṇārādhitaṃ yam anumodati modako
511. Yato tato mahesakkho surūpo bhogavāpi ca
dighāyuko sadā haṭṭho hoti puññānumodako
512. Vissajjetvāna nissāṅgaṃ catupaññāsa koṭiyo
katvā Jetāvane ramme vihāraṃ cārudassanaṃ
513. Soṇṇabhiṅkārāhatthassa sudattassa sirīmato
disvā sabbaññubuddhassa saṅghassa dadato sirim
514. Aho dānaṃ ti bahuso udānaṃ abbhudirayaṃ
mānava anumodanto adento kākaṇaṃ pi ca
dāyakato pi adhikaṃ alattha kusalodayaṃ
515. Akatvā kāyavācāhi adatvā kiñci haṭṭhato
cittappasādamatto pi yadi evaṃ phalāvaho
516. Anumodanaṃ puññaṃ cittāyattam mahāphalaṃ
akaronto caranto hi socanīyo yaṃ jano

XII. DESANĀNISAMSA-GĀTHĀ.

517. Dārādārakanettādi dānaṃ datvā anekaso
viraviriyena yo laddhaṃ dhammaṃ deseti saddhayā
518. Apatthento yasolābhasakkārādini attano
hitajjhāsayato eva satthu kiccakaro 'va so
519. Desakassa abhāvena yato apparajakkhakā
bahū saṃvijjamānāpi na phusant' eva nibbutim

520. Tasmā sakkacca saddhammaṃ uggahetvā yathā-
tathaṃ
saddhammagaruko hutvā aviññātaṃ avedayaṃ
521. Satthuno paṭipattiva caranto parahetukaṃ
anāmisagarū hutvā dhammaṃ deseyya paṇḍito
522. Sabbadānaṃ dhammadānaṃ jinātīti jino 'bravi
Desayī desakavaro desanā dullabhā ti ca
523. Attho paḍiyamāno hi tato khippaṃ vigacchati
Dhammo paḍiyamāno hi ubhayatthābhivaḍḍhati
524. Yoniso manasikāro atho saddhammadesanā
maggāññaṃsa hetūti vutto maggaññunā sadā
525. Sabhāvaññaṃ dhammānaṃ saṃsārādīnavaññutā
saccānañ cābhisamayo sabbe te desanā bhavā
526. Yato 'yaṃ desako dhammaṃ sabbasampattikāraṇaṃ
deseti tasmā tassīdha sabbasampattiyo phalaṃ
527. Evaṃ mahānisamsaṃ pi yo saddhammaṃ sudulla-
bhaṃ
samattho pi na deseti viphalan tassa jīvitam

XIII. SAVANĀNISAMĀ-GĀTHĀ.

528. Saddhammaṃ suṇamānassa yo hi atthānusārino
pamodo nidhiladdhassa daḍḍassā pi n' atthi so
529. Kilesamakkhikā cittaṃ santattaṃ savaṇagginā
nālliyanti santattaṃ ayopiṇḍaṃ va makkhikā
530. Paññavā suṇamāno hi saddhammaṃ buddhadesi-
taṃ
sugambhīraṃ avitathaṃ madhuraṃ amataṃ viya
531. Labhate paramaṃ pītiṃ devindenāpi dullabhaṃ
tad evālam phalan tassa mā hotu paralokikaṃ
532. Saddhammassīdha gahaṇaṃ na hoti savaṇaṃ vinā
gahaṇena vinā atthaparikkhā nopajāyati
533. Atthan tu aparikkhanto attano vā parassa vā
asamattho 'va so hoti hitatthapaṭipattiyā
534. Pariyattim vinā dhammo na tiṭṭhati kudācanaṃ
savaṇaṃ vinā pariyatti tasmāpi savaṇaṃ varaṃ
535. Nekakappasatussāhasamānīto pi satthunā
saddhammo na patitṭhāti savaṇena vinā yato

536. Tato tassāpi ussāhavisesaṃ samapekkhiya
sotabbo eva saddhammo api nibbānadassinā
537. Yaṃ paññāvuddhikaraṇaṃ saddhammatṭhikāra-
ṇaṃ
phalaṃ tassa pamātuṃ ko samattho sugataṃ vinā
538. Devarajjam pi sādhetuṃ samatthenāpi taṃ khaṇe
anādiyitvā taṃ dhammo sotabbo sugatāgato

XIV. PŪJANISAMSA-GĀTHĀ.

539. Mānaṃ paricajitvāna uppādetvāna gāraṇaṃ
guṇaṃ upaparikkhitvā upakāraṃ va tādisaṃ
540. Buddhādisu guṇaḍḍhesu upakārisu vāpi ca
saddhākataññūtapaññāgāravādihi maṇḍito
yato karoti pūjaṃ yo bhāvato vandanādihi
541. Tato so jāyati aḍḍhe kulamhi uditodito
asaṅkitechhi sattehi bhāvato vadanārahe
542. Parattha pūjakosanto yattha yatthūpapajjati
tattha tattha viṣiṭṭhaṃ so tṭhānaṃ labhati pūjiaṃ
543. Pasādanīyavatthumhi pasādassa phalena hi
aninditaṅgapaccaṅgo hoti pasādiko naro
544. Kataññunā guṇavatā katapuññaphalena hi
akataññujanassāpi katam phātiṃ gamissati
545. Kataññuno pi ca katam purāhi akataññunā
mahāpabbatamattam pi accantānuṃ va dissati
546. Tasmā pubbopakāriṣṣa upakārāni paṇḍito
kareyya hi yathāsatti katāni avināsayam
547. Paññāpubbaṅgamaṃ katvā puññakammāni paṇḍito
phalopabhogakāle pi hoti accantapaññavā
548. Sayam guṇaḍḍho hutvāna guṇaḍḍhe Buddhasāvake
pūjayaty assa hi phalaṃ guṇaḍḍhaggo va ñassati
549. Abhivādanasīlassa niccam vaddhāpacāyino
cattāro dhammā vaḍḍhanti āyuvanno sukhaṃ balaṃ
550. Ekapupphaṃ cajitvāna asītiṃ kappakoṭṭiya
duggatiṃ nābhijānāmi ekapupphassa' idam phalaṃ
551. Pūjā ca pūjanīyaṇaṃ etam maṅgalaṃ uttamam
icc' evamādigāthāhi pūjāsampatti dipitā

552. Buddhē dhamme ca saṅghe vā kato eko pi añjalī
pahoti bhavaḍukkhaggaṃ nibbāpetuṃ asesakaṃ
553. Iminā pūtikāyena dubbalena pabhaṅguṇā
avassacchaḍḍaniyena yadi sakkā mahāphalaṃ
554. Puññaṃ kātuṃ asārena sāraṃ varasukhāvahaṃ
careyya taṃ akatvāna ko hi nāma sacetano

XV. VEYYĀVACCĀNISAMSA-GĀTHĀ.

555. Āpadāsu sahāyānaṃ lābho itṭhatthasiddhi ca
parivārasampadā ceti veyyāvaccaphalam matā
556. Gilānagūṇavantaṇaṃ dānādikiriyāsu vā
veyyāvaccābhisambhūtaṃ ko phalaṃ vaṇṇayissati
557. Yo gilānaṃ upaṭṭhāti so upaṭṭhāti maṃ iti
mahākāruṇikenāpi so bhusaṃ parivaṇṇito
558. Sabbaññaṃ sabbadassāvimaṃ sayambhūṃ aggapug-
galaṃ
upaṭṭhāti kathaṃ vā so kim idaṃ abbhutabbhutaṃ
559. Parattham eva attattham iti passati so muni
tenānacchariyaṇa tassa upakāriva so naro
560. Tasmā gilānupaṭṭhāne sammāsambuddhavaṇṇito
mahāgūṇe yathāsatti kareyya param ādaraṃ
561. Buddhādiṇaṃ guṇaḍḍhānaṃ veyyāvaccassa ko-
guṇaṃ
vaṇṇituṃ cintituṃ vāpi samattho avināyako
562. Pabhaṅgurena kāyena sukaraṃ puññaṃ uttamaṃ
na kareyya kathaṃ viññuṃ anummatto sacetano

XVI. SAMPAHAṂSĀNISAMSA-GĀTHĀ.

563. Pamodabahulo hoti sadā sabbhi paṣaṃsiyo
paṣannaṃ mukhavaṇṇo ca paṣaṃsābhirato naro
564. Puññaṃ kamaṃ karontānaṃ guṇaṃ tassa vibhā-
vayaṃ
hāsaṃ sañjanayitvāna yato vaddheti ādaraṃ
565. Tato so jīṇagehassa upatthambhakaro viya
labhate vipulaṃ puññaṃ puññaṃ kammappasamsako

566. Puññaṃ asaddahantassa aññaṭo va sukhathhino
andhabhūtaṃ lokassa anathathābhisaṅgino
567. Ālassenābhībhūtaṃ aviññūjanasevino
puññaṃ kammādarakaro satthukiccaṃ 'va so kare
568. Ye cānumodane vuttā guṇā ye cāpi desane
te ca yojjā yathāyogam asesā sampahamsane

XVII. SARAṆĀNISAMSA-GĀTHĀ.

569. Tathāgataṃ vitarāṇaṃ catumāraraṇaṇjayaṃ
saraṇaṃ ko na gaccheyya karuṇābhāvitāsayaṃ
570. Svakkhātaṃ tena saddhammaṃ saṃsārabhaya-
bhañjakaṃ
Karuṇāguṇajan tassa saraṇaṃ ko na gacchati
571. Paripitāmataraṃsaṃ saddhammosadhabhājanāṃ
saṅghaṃ puññaṃ karaṇaṃ ko hi saraṇaṃ nāgamissati
572. Ekādasaggisantaṃ parahitaṃ ratanattayaṃ.
karuṇāguṇayogena anotattātisitalaṃ
573. Saraṇaṃ ti gataṃ dukkhaṃ na sakkoti patāpitaṃ
yathā tiṇukkā nimmuggā anotattam abhāsare
574. Bhitā hi saraṇaṃ yanti nadipabbatakānane
kā hi tesāṃ saraṇatā maraṇaṃ yesu vijjati
575. Yo ca Buddhaṃ ca dhammaṃ ca saṅghaṃ ca sara-
ṇaṃ gato
maraṇassāpi nāsajja karaṇaṃ tamhi vijjati
576. Aho aññaṇarājassa āṇā balavati bhusaṃ
sadoṣe saraṇaṃ yāti yāya andhikato jano
577. Dosavase karuṇābalaṃ yo saraṇaṃ ti naro upa-
gacche
So karuṇaṃ maraṇaggahakiṇṇe saṃsarat' eva
bhavodadhimajjhe
578. Yo atulo asamo dipadaggo kālabalapparimaddana-
sūro
taṃ saraṇaṃ ti gataṃ hi loke sabbarānesu bhayaṃ
na hi atthi
579. Te na Tathāgataṃ pabbatarājaṃ ye saraṇaṃ ti gataṃ
naraḍevā
te maraṇāḍibhayena vihināṃ nissaraṇaṃ virāṇaṃ
upayanti

XVIII. ANUSSARAṆĀNISAṂSA-GĀTHĀ

580. Yasmiṃ khalu mahānāma samaye ariyasāvako
Tathāgataṃ 'nussarati saddhammaṃ saṅghaṃ eva
vā
581. N' ev' assa tasmim samaye rāgādipariyutṭhitaṃ
cittaṃ hotīti suttesu anussati viśeṣitā
582. Yaṃ yaṃ dānādikusalaṃ anussarati bhāvato
tassa tassānurūpaṃ hi yasaṃ cānussati phalaṃ
583. Buddhassa' ekaguṇaṃ vāpi sato 'nussarato hi yā
pīti sā tibhavissariyaladdhassāpi na vijjati
584. Taṃ anussarato rāgadosamohamahaggayo
khaṇena parinibbanti mahoghen' eva aggino
585. Suciraṃ parasattatthe avicchinṇā anussati
yassa taṃ sarato puññaṃ ko hi añño minissati
586. Na manussāmanussehi nāgarogānalehi vā
īsaṃ pi bhayaṃ hoti ratanānussatikkhaṇe
587. Tasmānussaraṇīyesu Buddhādisu sagāravo
anussareyya satataṃ saṃsārūpasamatthiko

XIX. APPAMĀDĀNISAṂSA-GĀTHĀ.

588. Sabbam puññaṃ samodhāya phalaṃ tassa viśeṣayaṃ
nāyako nidhikaṇṇaṃ hi viśeṣeṇābhivaṇṇayi
589. Asādhāraṇaṃ aññesaṃ acorāharaṇo nidhi
paccekabodhiṇinabhūmiṃ sabbam etena labbhati
590. Sabbaññuññaṇasataraṃsipaṇṇajotenāvabhāsita
karuṇāpuṇṇacandena katasītapariggahā
591. Dasa Buddhāmalabalodāraggaḥaviḥāsita
kusalosadhitārāhi saṅkiṇṇā sabbato disaṃ
592. Suddhāsādhāraṇaññaṇasuvannaṃaṇisaṇuhi
Buddhadhammorusehi avaruddhā samantato
593. Vesārajjamigindehi parisāvanarājisu
sukhavissatthacārīhi accantaṃ upasobhitā
594. Lokadhammānilākampadhitimeru dhajuggamā
satipaṭṭhānaratṭhaddhā padhānānilavijitā
595. Saddhammadesanāvassadhārāhi parisīñcitā
bojjhaṅgakusumākīṇṇā maggañjasamahāpathā

596. Guṇaṇṇavaparikkhittā silāmalatalā subhā
Buddhabhūmī hi yā loke laddhā viravarehi sā
597. Visiṭṭhā sabbabhūmīnaṃ yadi puññaena labbhati
alabbhaniyaṃ puññaena loke aññaṃ hi kiṃ siyā
598. Sabbhaṃ puññaṃ hi nissesaṃ manussatte samijjhati
taṃ pabbatanadivijjujalacandādicāñcalaṃ
599. Tasmāimaṃkhaṇavaraṃ laddhāsabbatthasādhakam
ādittacelasīsā 'va yogaṃ samanuyyujjatha
600. Pamādaṃ dūrato katvā appamādo 'va seviyo
kalyāṇamitte nissāya bhāvanīyaguṇākare
601. Pamādo sabbadosānaṃ hetūti parikittito
appamādo tathā sabbaguṇānaṃ hetu sammato.
602. Pakkhandati anattesu pamādo parikkappito
subhaṃ sukhaṃ ca niccaṃ ca attāti vipariyesato
603. Tato asuci bibhacchaṃ duggandhaṃ kimisaṅkulam
dehaṃ paramajjeguccham bhajaniyaṃ ti passati
604. Hatthāhārika-aggiya hatthasamparivattato
iriyāpathacakkena bharaṇiyaṃ sudukkhato
605. Pabhaṅguraṃ parāyattaṃ paccayāyattaṃ appakaṃ
patikārantaraṃ disvā mayhate sukhasaññaṃ
606. Cittassānantaraṃ cittaṃ pavattantaṃ niraṇṭaraṃ
uppajjitvā nirujjhantaṃ api dipasikhā viya
607. Lahuppavattito tattha adisvāna aniccatam
niccaṃ ti patigaṇhāti pamatto cittasantaṃ
608. Dubbale paccayāyatte nissāre khandhapañcake
saririndriyaviññāṇasamavāyena sādhitam
suriyakantindhanādiccasambhūtaṃ iva pāvakaṃ
609. Kiriyaṃ avijānanto attā atthīti maññaṇti
maññaṇto Mārapāsena āsāsaññaṇaṃ bajjhati
610. Baddho tena yathākāmakaraṇīyo va hoti so
ajjhohato va balisaṃ maccho āmisatapaṇḍayā
611. Appamatto tu dhammānaṃ sabhāvaṃ anugāhati
sabhāvaṃ anugāhanto maññaṇiyaṃ na passati
612. Tato so tibhavaṃ disvā nissāraṃ bhaṅguraṃ
dukhaṃ
narake ciravatto va tato nibbindate bhusaṃ
613. Tato so sattasaṅkhāre virajjati na rajjati
viratto na cirass' eva vimuccati samāhito

614. Vimuttisāraṃ nāthassa sāsanaṃ sāraddassino
appamattassa vasato sā vimutto na dullabhā
615. Tasmā hi appamādena vihareyya sagāravo
pattam paramavīrehi patthento paramam padam
616. Iti Saddhammopāyanam idam atigambhīram
amalavipulattham
uddissa Buddhasomaṃ uparacitaṃ ganthabbhīrū-
nam
617. Mandānaṃ dhammakathāna yānabhiññānaṃ api ca
sugamataraṃ
bhavatūti suttuyuttim avokkamitvā avitthiṇṇam
618. Thātu ciraṃ saddhammo dhammadharā ca idha
tiṭṭhantu
saṅho bhavatu samaggo sabbo loko sukhībhavatu
619. Mama Saddhamopāyanaracanussāhena janitapuñ-
ṇena
bhavatu sakalo pi loko tilokanitiṭṭharanaṣamatthiyo
620. Buddhapādena sahitaṃ laddhā mānusaṣambhavaṃ
sāsane pabbajitvāna nālaṃ bhikkhu pamajjitum
621. Kikīva aṇḍaṃ camarīva vāladhiṃ
piyaṃ va puttam nayanam va ekakaṃ
tath' eva sīlaṃ anurakkhamānakā
supesalā hotha sadā sagāravā

-
1. Diṭṭhamittādiṭṭhamittā sabbe sappurisādayo
anumoditvā-m-imam puññaṃ pāpunantu sivaṃ
padam
2. Rājārājādhirājāno maccāmaccādisādhavo
anumoditvā-m-imam puññaṃ sādhayantu sivaṃ
padam
3. Sabbe sattā ca bhūtā ca hitā ca ahitā ca me
anumoditvā-m-imam puññaṃ bodhayantu sivaṃ
padan ti
Pattidānānumodanāyi
4. Bhavābhavā samsaranto yāva nibbānapattiya
jātissarena nāṇena tihetupaṭisandhiko

5. Uppannuppannabuddhesu pūretvā sabbapāramī
Maṅgalo viya sambuddho hutvā loka anuttaro
6. Saṃsāre saṃsarantānaṃ sattānaṃ hitamāvahaṃ
dhammanāvāya te netvā tārayissaṃ bhavaṇṇavāti
7. Iti 'nekehi nāmehi kittiyā ca mahesinā
vuṭṭhānagāminisattā parisuddhā vipassanā
8. Pubbayogo bāhusaccaṃ desabhāsā ca āgamo
paripucchā adhigamo garusannissayo tathā
mittasampatti c' evāpi paṭisambhidapaccāyāti

Notes.

[For the present text of the Saddhammopāyana I have had the use of a MS. (in Sinhalese writing) in the British Museum, Oriental, No. 2248, and the very accurate edition (in Sinhalese character) with Sanna by Batuwantudāvē Pandit printed at the S'āstrādhāra Press, 1874. The differences between the MS. and the printed text are not very numerous or important. I have distinguished between va = eva and va = iva by printing 'va whenever it stands for eva.]

PAGE. V.

37. 27. MS. cāpi. B. c'eva.
30. MS. -atthiko
38. 35. MS. rajjadāno ucit-
tāyo. The Sanna
divides rajjadāno-
citatāya into rajja-
dāne and ucitatāya.
44. K ā ṇ a k a c c h o p a -
m e n a for Kāṇa-
kacchapopamena.
See Therī G. v.
500, Com. p. 215.
49. MS. ca.
B. va . . .
khaṇagassātipā
tanam.
39. 55. B. sampavācāhi.

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39. 65. B. paṭivedo.
40. 68. B. sampasaññitā.
73. MS. sudubbuddham
B. na subuddham
80. MS. vañcanā.
81. MS. mittabhijjanti
kāraṇā.
84. MS. yaṃ yaṃ nijj-
hāti . . . tasseva
ijjhati aññāyen-
aññā.
41. 85. MS. omits yo.
92. MS. cittatā. B. vicittā.
98. MS. lobhādhiggahitā
ante.
42. 103. MS. andhakarakatā-
nanā.

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42. 104. MS. virūpatova.
B. virūpateva according to Sanna = virupatā iva.
108. MS. aññamaññāvalambiya.
113. assasiṅgo, 'horns of a horse,' is not the usual expression to denote anything impossible or extraordinary. We expect to find sasa-singo = sasa-visāṇa, 'the horns of a hare' (see Jāt. III. p. 477, v. 80; Telak. 56).
43. 128. MS. pi ca.
B. api.
135. MS. ayaṃ.
B. pyayaṃ.
137. MS. avejjhāhārabhojinam.
44. 144. MS. khalupamaṃsumhi.
153. MS. nāsārajjūhi.
B. nāsārajjumhi.
45. 159. B. ākoṭṭetvāna.
160. MS. yāvane . . .
passantā.
172. MS. mātito.
46. 178, 179. These are from Aṅguttara III. 35. 4.
179. MS. pharitvā.
B. phuṭā.

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46. 181. MS. . . . viravanto
vidhāvanto ito
tato
47. 189. MS. udikkhanteva.
194. MS. koṭṭisimbali (see Telakataḥa G. v. 38).
B. kuṭasimbali
MS. c'eva. B. cāpi.
198. MS. tahim.
201. MS. hi patikārattho
pi dukkhamo
48. 210. MS. pāpakammānisevanan ti
MS. adds after v. 210
puññakammarato
siyā ti ettha
49. 225. MS. adds vigatūpakilesehi desitānusatiti yā.
227. MS. garūpadeso gamato.
231. MS. saraṇena sara-nattanaṃ.
235. MS. aññāhi sam-patti.
242. MS. yahim.
B. yamhi.
50. 247. MS. pāpakammara-tāvāsa.
248. sabbotuka (see Anāgata Vamsa v. 15-17).
252. MS. kāmajasukham.
52. 281. MS. khāṇe.
B. khate.

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52. 277. MS. katassavāvag-
anthesu parisam
akatassavam.
52. 282. MS. patato va.
B. pāteva.
Sanna' pāto iva.
290. MS. avaso anubha-
vissāmi.
53. 294. MS. akatāsato.
297. MS. itṭhanimittāni.
312. MS. appadūsiyo.
54. 313. MS. sagguṇojaharo.
324. MS. yamhi.
325. MS. tuṭṭham haṭṭ-
hatthasiddhiyā.
326. MS. paralokikam.
329. MS.-sādhakathāya.
55. 338. MS. ameyyānan tu
santānam dussilā.
340. MS. anayāsutta-
yuttiyā.
344. MS. vinayādiṃ.
56. 353. MS. jīvitukāmo.
358. MS. natṭhākapi viya.
362. MS. parikkapato.
57. 370. MS. nīrajam.
380. MS. adhakkhipanto.
382. MS. athavā corajett-
bassa ko na gara-
heyya jīvikam.
58. 385. MS. sakko ti.
388. MS. na. B. nu.
396. MS. vanacchādana-
colam.
397. MS. sahavajjito.
400. MS. atthāya.
59. 405. MS. addhitā.

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59. 406. MS. sahapubbam.
407. MS. viriyādhigatam.
412. MS. tatthato.
417. MS. garusūpi.
60. 426. B. lāmakā paccayā.
433. MS. balā āvajjitānañ
ca.
61. 443. MS. anugāmikatac-
chāyā.
449. MS. paccayābhivek-
khanam.
452. MS. kilesummūla-
kāraṇabhāvanā.
62. 464. MS. tadābhāvo.
63. 476. MS. hoti alābhe.
490. MS. mettādi jam.
64. 494. MS. malam.
B. calam.
65. 505. MS. anamattaggehi
samsāre.
507. B. pariyesantāpi.
508. sannānam cf. Dhp.
v. 327.
514. MS. kusalodakam.
66. 522. MS. desayī desaka-
varo desetā ca
dullabho.
524. MS. hetuhi.
529. MS. analliyanti.
532-3. MS. gahanam.
67. 546. MS. pubbopakaras-
sa.
548. MS. pūjayantassa.
550. MS. asīti.
68. 555. MS. parivārasampa-
dam . . . matam.
557-8. MS. upatṭheti.

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68. 559. MS. tena anacchar-
antassa.
562. MS. pabhaṅgunena.
. . . anumatto.
69. 566. MS. ca. B. va.
571. MS. puññākaraṃ so.
573. MS. nimuggaṃ.
577. MS. maraṇaggaha-
kinne.
70. 580. MS. anussarati . . . ca.
581. MS. visesatā.
584. B. mahoghon eva.
MS. and Sanna
mahoghena va.
588. MS. nidhikaṇḍaṃ.
589. MS. acoraharaṇo
(see Kh. viii. 9, 15).
590. MS. pajjoteṇavabhā-
sitā, altered from
pajjotenevabhāsītā
. . . . katamsīta
pariggahā.
592. MS. -suvannaṃmani
siddhihi.
593. MS. sukhavissanka-
cārihi.
594. MS. padhāṇilavijitā.
595. MS. bojjaṅgakusu-
mākiṇṇa.
71. 596. MS. viravehi yā.
602. MS. attāniti vipari-
yaye.
604. MS. hatthahārika-
aggīva. . . . iriyā
pathikacakkena
haraṇīyaṃ.
605. MS. pabhaṅgunam

PAGE. V.

71. 605. . . . paccayāmat-
tam appakaṃ pa-
tikārakaram.
607. MS. panigāhāti.
608. MS. sūrakanti-
dhanādiccasam-
bhūtam.
611. MS. hi. B. tu.
612. MS. bhaṅgunam.
72. 615. Here ends the "Ap-
pamādānisamsa-
gāthā."
617. MS. pica. B. apica.
MS. avitthinnam.
618. MS. tātum ciraṃ
saddhammo sad-
dhammadharā id-
ha tātum.
619. MS. samattho ti.
In the MS., ll. 618, 619
follow. 620, 621.
After line 621, MS. adds—
"Iti bhādanta Ānandatthere-
na kataṃ Saddhamopāyanas-
sa saññāharaṇaṃ samattaṃ."
621. This verse is bor-
rowed from Bud-
dhaghosa's Sum-
aṅgala Digh. I. 1.
7, p. 56.
72. 1. MS. dāhamittādiṭ-
ṭhamittā, but at end
of Sanna diṭṭha°.
3. Pattidānānumoda-
nāyi not in MS.
text, occurs at
end of Sanna.

Verses 7 and 8 are not in the MS. text, but occur at end of Sanna.

Instead of these lines, MS. has, "subham atthu sayambhu hessam."

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Notes and Queries.

BY THE

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ACCĀDAHATI.

Childers has no references for this word ; but the gerund *a c c ā d h ā y a*, occurs in the phrase “*pāde pādaṃ a c c ā d h ā y a*” (M. P. S. IV. p. 47 ; *Āṅuttara* III. 16. p. 114).

ACCHĀDETI, from root *chad*, ‘to put on,’ occurs in M. P. S. IV. p. 46 : “*maṃ a c c h ā d e h i*. *Āṅuttara* III. 13, p. 107, “*Kasāyāni vatthāni a c c h ā d e t v ā*” (see *Vimāna* 22. 5 ; see *Thera G.* v. 70).

AÑJASA.

The only meaning given to *a ñ j a s a* by Childers is that of ‘road,’ but it also signifies (as in Sanskrit) ‘smooth,’ ‘even.’

Ākāsa-dhātu a ñ j a s o hoti (Sum. p. 201).

“*Sukhaṃ sukhatto labhate tad ācaram kittiṇ ca pappoti yas’ assa vadḍhati*

Yo ariyam aṭṭhaṅgikam a ñ j a s a ṃ ujum bhāveti maggaṃ amatassa pattiyāti”

(*Thera Gāthā* v. 35).

“*Tvaṃ ca me maggaṃ akkhāhi a ñ j a s a ṃ amat’ogadham*” (Ibid. v. 168).

“*Maggañ c’ imaṃ akuṭīlam a ñ j a s a ṃ sivaṃ*” (*Vimāna Vatthu* 16, 7 ; see also 50. 20).

ATI-DHONA-CĀRĪ.

Childers on the authority of some Commentary explains this term as 'one who lives transgressing the paccaya-sannissitā-sīla' (cf. the Com. to Dhammapada v. 240), "atidhona cārī ti dhonā vuccati cattāro paccaye. Idha pavatham etehi paccavekkhitvā paribhuñjanattham paññātam atikkamitvā cattāro atidhona cārī nāma idam vuttam hoti," &c.

"Ayasā va malam samutthitam tadutthāya tam eva khādati

evam atidhona cārīnam sāni kammāni nayanti duggatiṃ" (Dhammapada v. 240).

Prof. Fausböll translates atidh° by 'transgredientes;' Prof. Max Müller by 'transgressing;' but they throw no light upon the meaning of dhona.

Ati-dhona-cārī means, I think, 'practising impurity,' 'transgressing purity.'

Dhona occurs several times in the Sutta Nipāta, and is translated by Prof. Fausböll, who connects it with the root dhu, 'to shake,' 'he who has shaken off sin.'

"Dhona ssa hī n' atthi kuhuñci loke
pakappitā diṭṭhi bhavābhavesu
māyañ ca mānañ ca pahāya dhono
sa kena gaccheyya anūpayo so"

(Sutta Nipāta IV. 3. 7; see II. 12. 9; IV. 6. 10).

The Mahāniddeśa connects dhona with dhov (Sk. dhāv), 'to wash,' as well as with dhu, 'to shake:'—

"Dhona vuccati paññā. Tāya paññāya kāyaduccaritam dhutañ ca dhotañ ca sandhotañ ca niddhotañ ca
pe assā (read arahā?) imehi dhoneyyehi
dhammehi samupeta upāgato tasmā arahā dhono"
(Com. on Sutta Nipāta IV. 3, 7).

Dhona signifies an arahat, 'one by whom all sin has been washed away,' and represents an old pp. dhana (Cf. Sk. dhuta, 'purified,') whereas from dhu, 'to shake,' the pp. is in Pāli dhuta or dhuna.

There is another *dhona* in Jāt. III. p. 160.

“*Ayam eva so Piṅgiya dhona-sākho*
yahiṃ ghātayiṃ khattiyānaṃ sahaṣsaṃ
alaṅkate candanasāralitte
tam eva dukkham paccāgataṃ mamāti.”

Dhona is explained in the Com. by *patthata*, ‘spreading.’ But as the *Nigrodha* tree was consecrated to a *devatā*, I think *dhona* means ‘pure,’ ‘consecrated.’

ADDĀYATE.

“*Addāyate* (v. l. *allāyate*) *ayaṃ rukkho api vāri*
ca sandati” (Jāt. IV. p. 351).

Here *addāyate* (Sk. *ārdrayate*) means ‘to be wet.’

ANUDHĀRETI.

“*Setaṇ ca chattaṃ anudhārayuṃ marū*” (Sum. p. 61).

A parallel passage in Jāt. I. p. 53 has *dhariyamāno*.

In the prose version, preceding the *Gāthā*, we have, without any various reading, *anuhīramāne*, from *anu hī* (*setamhi chatte anuhīramāne sabbā ca disā anuviloketi*), which in Sanskrit means ‘to imitate.’

Anudhāreti (*anu-dhī*, not in Sanskrit), ‘to hold up.’

APACCHĀPURIMAM, APUBBAM ACARIMAM.

“*Bodhisattassa patanaṇ ca kaṇcanakakkatākassa sāṭa-*
kantarato laṅghanaṇ ca kākassa āgantvā Bodhisattassa ure
miliyanaṇ ca apacchāpurimam” (Jāt. III. p. 295).

Apaccha-apurimam, ‘not before and not after,’
 = simultaneously.

“*Evam eva kho . . . dhammasantati sandabhati, añño*
uppajjati añño nirujjhati, apubbam acarimam viya
sandanati” (Mil. p. 40). See *Mahāvīyatpatti* p. 41.

Apubbam acarimam occurs also in *Puggala* I. 19, and it is thus explained in the Com., “*apure apacchā ekappahārena*.” See *Dhammapada* pp. 83, 90.

ABHAYŪVARA.

“A b h a y ū v a r ā ime samaṇā Sakyaputtā, na yime labbhā kiñci kātum” (Mahāvagga I. 42).

The Cambojian MS. Or. 1261 (British Museum) supports this reading.

In the Vinaya Texts I. p. 197 a b h a y ū v a r a is translated ‘secure from anything.’ There is no such word as u v a r a ; but ū v a r a might possibly represent u v v a r a = u d v a r a from v ṛ i + u d. This, however, would not satisfy the requirements of the sense of the word.

In Jaina Prakrit u v a r a o is equivalent to Pāli u p a r a t o , and I think that a b h a y ū v a r a = a b h a y ū p a r a t a , a term which we actually find in the Puggala I. 12, p. 13. “Satta sekhā b h a y ū p a r a t ā ye ca pu-
t h u j j a n ā s i l a v a n t o : a r a h ā a b h a y ū p a r a t o .”

The Com. to the Puggala has the following note—
“Bhayaena uparato ti b h a y ū p a r a t o . S a t t ā p i s e k h ā
p u t h u j j a n ā v a b h ā y i t v ā b h ā y i t v ā p ā p a t o o r a m a n t i p ā p a ṃ
n a k a r o n t i K h i n a s a v o i m e s u c a t a s u b h a y e s u * e k a m
p i n a b h ā y a t i , s o h i s a b b a s o s a m u c c h i n n a b h a y o , t a s m ā
a b h a y ū p a r a t o v u c c a t i .”

ABHINIROPANA.

“Vitakkassa abhiniropana-lakkhaṇaṃ tatham avitatham” (Sum. p. 63).

“Vitakkitaṃ ti a b h i n i r o p a n a - v a s e n a p a v a t t o v i -
t a k k o ” (Ibid. p. 121).

“Sammā - a b h i n i r o p a n a - t a k k h a ṇ o s a m m ā - s a ṇ -
k a p p o ” (Ibid. p. 314, l. 2).

“Visesato paṇ’ ettha sammā-saṅkappo saha-jātadhamme
a b h i n i r o p e t i ” (Ibid. 314, l. 14).

A b h i n i r o p a n a , ‘investigation, reasoning,’ from the
causal of a b h i - n i - r u h , not in Sanskrit, ‘to investigate.’

The Mahāvvyatpatti (p. 94) has a b h i n i r ū p a ṇ ā .

* The four fears are duggati-bhaya, vatta-bhaya, kilesa-bhaya,
apavāda-bhaya.

AVAKKHALITA.

“N’ atthi tattha vālaggamattam pi a v a k k h a l i t a m’
(Sum. p. 66).

A v a - k k h a l i t a (v.l. a p a - k k h a l i t a) from a v a - s k h a l, not in Sanskrit, ‘move,’ ‘falter.’

AVADĀYATE.

Bhūtānaṃ nāvadāyissaṃ (Jāt. IV. p. 178).

A v a - d ā y a t i (a v a - d ā y not in Sanskrit), ‘to have pity on,’ ‘have compassion for.’ Cf. Sk. a v a - d ā y a t e.

AVAGATA.

“Gato ti a v a g a t o a t i t o p a t t o p a ṭ i p a n n o t i a t t h o” (Sum. p. 67).

A v a g a t a = a p a g a t a (see also Sum. p. 141). Compare a v ā k a r i = a p ā k a r i, ‘removed’ (Vimāna 48. 5).

AVASEKO.

“Yathā hi yaṃ telaṃ mānaṃ gahetum na sakkoti, visanditvā gacchati, taṃ a v a s e k o t i v u c c a t i” (Sum. p. 141).

AVA-SEKA is the Sk. a v a - s e k a, ‘sprinkling.’ See my note on AVASEKA in the P. T. S. J. for 1886.

AVYĀSEKA.

“A v y ā s e k a - s u k h a n t i k i l e s a - v y ā s e k a v i r a h i t a t t ā a v y ā s e k a ṃ a s a m m i s s a ṃ p a r i s u d d h a ṃ a d h i c i t t a s u k h a ṃ p a ṭ i s a m v e d e t i t i” (Dīgha II. 65; Sum. p. 183).

“A v y ā s e k ā a m u k h a r ā a t t h a c i n t ā v a s ā n u g ā” (Thera Gāthā v. 926).

ĀLAMBA.

“Ā l a m b o g a g g a r o b h ī m o s ā d h u v ā d i p a s a ṃ s i y o” (Vimāna 18. 9 = 50. 24).

The Sanskrit is āḍambara, ‘drum;’ and we find the corresponding ā l a m b a r a also in Pāli (Ibid. 54. 18); but the shorter form is confined to the Pāli.

ĀTĀPETI.

“Ye paṇa taṃ nibbānaṃ pariyesanti te kāyaṃ ca cittaṃ
ca ātāpetvā . . . ekantasukhaṃ nibbānaṃ anubhāvanti”
(Mil. p. 314-5).

“Visamabbhojanaṇa kāyaṃ ātāpeti” (Ibid. p. 315).
ĀTĀPETI, the causal of ātāp, ‘to inflict pain upon.’

ĀNADATI.

“Sampesito va raññā nāgo koṇco va ānādītva
Paṭisakkitvā nisīdi garubhāraṃ asahamāno”
(Jāt. IV. p. 233).

Ānādāti (Sk. ā-nāḍ), ‘to trumpet.’

ĀPHUSATI.

“Tathev’ ahaṃ samathasamādhim āphusim”
(Vimāna XVI. 9).

Āphusati (ā-spriç, not in Sanskrit), ‘to attain to,’
‘to reach.’

ĀBHUJATI.

In “pallankam ābhujati” (Jāt. I. 71. l. 27; Sum.
pp. 58. 210), ‘to sit cross-legged as a devotee with
straightened back,’ ābhujati signifies ‘to bend to or in.’
Sanskrit ābhujati = to bend slightly.

For ābhujati we often find the reading ābhujati
(see the passage quoted in the Sum. p. 210. note 10). In
Jāt. IV. p. 456, we read of a serpent sarīraṃ dāna-
mukhe vissajjetvā bhoge ābhujitvā, &c.

Here ābhujati is used in the sense of ‘to contract,’ and
we may compare “saṅkhipitvāna bhoge” (Dāṭha Vamsa
4. 35).

In Buddhavaṃsa 2. 92. = Jātaka. I. p. 18 verse 101
we find the phrase mahāsamuddo ābhujati, ‘the great
ocean contracted, or receded.’

In Milinda Pañha we find ‘Kāyo paṇa ābhujati nib-
bhujati samparivattati.” (p. 254.)

We have in Sanskrit compounds of bhuj with aṇa, ā, nir,
and vi-nir, and there is a curious use of vinibbhujati

in Mil. p. 63, where we should expect to find *vinibbhajitva*:
 “Sakkā nu kho . . . tesam rasānaṃ ekatobhāvaṅgatānaṃ
vinibbhujitvā vinibbhujitvā rasam āharitum.”
 Here *vinibbhujati* is to separate, isolate. A confusion
 between the two words is also evident from the fact that
vinibbhujitvā occurs with the various reading *vinib-*
bhajjitva in Therī G. 47:—

“Yo naṃ *vinibbhujitvā abbhantaram* assa *bāhiram*
kayirā.”

“Sā *ubbhujitvā aṅgaṭṭe abhinisidi*” (Sutta Vibhaṅga
 I. p. 40).

Here *ubbhujati* means to lift up (the clothes). See
 Cullavagga VIII. 10. 2.

ĀMANTANIKĀ.

“Āmantanikā rañño 'mhi Sakkassa vasavattino” (Vi-
 māna XVIII. 8).

Does *āmantanikā* here mean ‘a favourite queen’?

ĀMANTANĪYO.

“Ācariyo brāhmaṇo mayhaṃ kiccākiccesu vyāvaṭṭo
garu ca āmantanīyo ca dātum arahāmi bhojanam”
 (Jāt. IV. p. 371).

Com. *āmantanīko ti āmantetabbayuttako.*

Cf. Sk. *āmantranīya*, ‘to be addressed,’ from *ā-man-*
trayate.

ĀBANDHANA.

“Ābandhanatthena ñāti eva ñāti-parivaṭṭo”
 (Sum. p. 181).

Ābandhana (Sk. *ābandhana*), ‘tie,’ ‘bond.’

ĀMASATI, ĀMASANA.

“Kumbhiṃ *āmasati*” (Sutta Vibhaṅga I. p. 48).
 (Jāt. III. p. 319).

“Āmaka-māmsa-macchānaṃ paṭiggahaṇaṃ eva bhik-
khūnaṃ na vaṭṭati no āmasanaṃ” (Sum. p. 78).

Āmasati (Sk. *ā-mṛṣ*), ‘to touch, handle.’

ĀMENḌITA.

“Hāse soke pasāde ca kare ā meṇḍitaṃ budho”
(Sum. p. 228).

Āmeṇḍita, v. l. ā meḍita, (from ā mṛiḍ not in Sanskrit), ‘sympathy.’

“Ā meṇḍitaṃ karoti,” ‘to show sympathy.’

Childers has ā meṇḍita in the sense of ‘repetition.’
Perhaps ā meḍita is the true reading.

ĀYAMATI, ĀYĀMATO.

Childers gives no authority for the use of these words:
“Piṭṭhi me āgilāyati, tam ahaṃ āya missā mīti
vatvā niddaṃ upagato” (Jāt. I. p. 491).

“Ātisambādhe caṅkāme āyāmato ratanike vā ad-
dharatanike vā ātisambādhātā catuttho doso”
(Jāt. I. 7).

ĀYUSSA.

“Pañc’ ime dhammā a n ā y u s s ā”

“Pañc’ ime dhammā ā y u s s ā”

(Aṅguttara V. 125).

Āyussa (Sk. āyushya), ‘conducive to long life.’

ĀLEPA.

“Sisacchaviṃ sibbetvā ālepam adāsi” (Mahāvagga
VIII. 1. 18).

Ālepa, Sk. ālepa, ‘liniment, ointment.’

ĀLOKETI.

“Nando anudisaṃ āloketi” (Sum. p. 194; see pp.
193, 196).

Ālokita (sb.), ‘looking at’ (Ibid. pp. 193, 204);

Āloketā, ‘a looker on’ (Ibid. p. 194).

Ālokana (Sk. ālokana), ‘regarding’ (pp. 194–196).

Āloketi (Sk. ālokeyati), ‘to regard.’

ĀVARATI.

“Ajjatagge samma dovārika ā v a r ā m i dvāraṃ Nigaṇ-
ṭhā nam ” (Sum. p. 235).

For āvata see Sum. p. 267.

Ā v a r a t i (Sk. āvṛi), ‘to shut to.’

ĀVETHATI.

“Ā v e ṭ h i t a m (v. l. ā v e ṭ i t a m) piṭṭhito uttamaṇ-
gam ” (Jāt IV. p. 383–385).

Ā v e ṭ h a t i (Sk. ā v e ṣ h ṭ), parivatteti, ‘to turn round.’

ĀSAṄGA, ĀSAṄGĪ.

“Appo hutvā bahu hoti vadḍhat’ eso akhantijo
āsaṅgā bahupāyāso tasmā kodham na rocaye ”

(Jāt. IV. p. 11).

“Ā s a ṅ g ī ā s a ṅ g a k a r a ṇ o ” (Com.).

Ā s a ṅ g ī = Sk. āsaṅga, ‘attachment’; ā s a ṅ g ī =
āsaṅgin, not in Sk., ‘attached.’

ĀSAJJANA, ĀSADATI, ĀSĀDETI.

“Kiṃ nu toraṇam ā s a j j a paṭikkamasi kuṇjara ” (Jāt.
II. 95).

“Ayaṃ pana Mittavindako . . . khuracakkam ā s ā-
de si ” (Ibid. III. pp. 206, 207; see Cullavagga VII. 3. 12).

“So tassa agganāṅgutṭham eva ā s ā d e s i ” (Ibid. I.
481).

See Jāt. II. 52; III. 331; IV. 425; Saṃyutta IV. 2. 8;
Cullavagga I. 27; Sum. p. 276.

Ā s a d a t i (Sk. ā-sad), ‘to approach, attack, strike.’

Ā s a j j a = Sk. āsādyā, ‘approaching.’

Ā s a j j a n a, ‘attack’ (Cullavagga VII. 4. 8).

ĀSAPPANĀ.

“Yasmā pana Buddhānaṃ eka-dhamme pi ā s a p p a n ā
p a r i s a p p a n ā n’ atthi ” (Sum. p. 69; see p. 214).

Ā s a p p a n ā and p a r i s a p p a n ā from ā-sṛip (not
in Sanskrit) are used for ‘doubt, distrust.’ See Dhamma-
saṅgaṇi, 1004, 1118, 1235.

ĀSABHA, ĀSABHANṬHĀNA.

Childers quotes āsabha in the sense of 'belonging to a bull, taurine,' without any references.

Āsabha is used with the meaning of great, noble, exalted:—

“Āsabhiṇ ca vācam bhāsati” (Jāt. I. p. 53; Sum. p. 61).

Āsabanṭhāna = the noble state, the state of a Buddha.

“Āsabanṭhānan ti setṭha-ṭṭhānam uttamattṭhānam” (Com. to Aṅguttara IV. 8). See Mahāvyaṭpatti, p. 90.

“Āsabanṭhānatṭhāyī” (Sum. p. 31).

Nisabho is employed in the meaning of a great man (usabha, vasabha) in Saṃyutta III. 2, 9.

“So ñāti-saṅghaṃ nisabho bharitvā
anindito saggaṃ upeti ṭhānan ti.”

“Aparājite nisabhaṇḍāne bodhipallaṅkamuttame
pallaṅkena nisīdīva bujjhissati mahāyaso”

(Anāgata Vamsa v. 67).

The Com. explains nisabhaṇḍāne by uttamattṭhāne, and there is a v. l. mahattṭhāne.

We must, therefore, correct nisabhaṇḍāne to nisabanṭhāne = āsabanṭhāne.

IKKHAṆIKĀ.

“Rājagahe ikkhaṇikā ahosi” (Sutta Vibhaṅga I. p. 107). See Jāt. I. 456, 457.

INĀYIKA.

Childers, on the authority of the Abhidhānappadīpaka, assigns to ināyika the sense of 'debtor,' but cites no texts in support of this meaning. In the following passages the word is used to denote 'a creditor,' not 'a debtor':

“Na hi mayhaṃ brāhmaṇa paccūsamhi iṇāyikā
Detha dethāti codenti . . .”

(Samyutta VII. 1. 5).

“Te iṇāyikehi upaddutā vasitūṃ asakkontā” (Jāt. IV. p. 159).

“Iṇāyikehi codiyamāno cintesi” (Ibid. p. 256).

In the Commentary to v. 443 of Therī G. p. 213, we find *dhanika* explained by *iṇāyika*: “*dhanika-purisa-pāta-bahulamhīti iṇāyikānaṃ purisānaṃ adhipatana-bahule, bahūhi iṇāyikehi abhibhavitabbe.*” The Com. to Cār. Pit. II. 6 explains “*dhanikehi paripīḷito*” by “*iṇāyikehi codayamāno.*”

In *Sumaṅgala*, p. 215, we find *iṇa-sāmika* = creditor.

“*Tass’ evaṃ pahīna-kāmacchandassa yathā iṇa-muttassa purisassa iṇa-sāmike disvā n’eva bhayaṃ na chambhitattam hoti.*”

Iṇāyika can hardly therefore represent *Sk. ṛinika*, ‘a debtor.’

In the following passage from the *Mahāvagga* *iṇāyika* is employed for ‘debtor.’

“*Tena kho pana samayena aññataro puriso iṇāyiko palāyitvā bhikkhasu pabbajito hoti. Dhanikā passitva evaṃ āhaṃsu—ayaṃ so amhākaṃ iṇāyiko handa naṃ nemāti*” (*Mahāvagga* I. 46).

In the first and third quotations *codenti* is used in the sense of ‘to dun,’ but for *codiyamāna* we sometimes find *tujjamāna* (*Sum.* p. 213).

Vodāya in *Jāt.* IV. p. 184, is wrong, and *codāya* ought to be in the text.

IÑJATI, IÑJANĀ.

Lomaṃ na iñje, Therī G. v. 231, p. 145; Thera G. v. 386, p. 42; *Samyutta* V. 5. p. 132; VII. 2. 8, p. 181. *Sumaṅgala*, 167.

Iñgita, Therī G. Com. p. 185, is used much in the same sense as *iñjita* (1. movement, gesture; 2. evil impulse, or

affection). See Jāt. II. pp. 195, 408; Sutta N. V. 3. 1; *Anguttara* III. 32.

“Esā kāyassa iñjana” (Sutta Nipāta, I. 11. 1).

ITIHĀSA.

Childers gives no references for *itihāsa*, but see *Dīgha* III. 1. 3 (Sum. p. 247).

ITIHĪTIHA.

“Ye me pubbe vyākamsu
‘icc-āsi iti bhavissati
sabban taṃ itihītihaṃ
sabban taṃ takka-vaddhanam”
(Sutta N. V. 9. 1 = V. 18. 12).

Itihītiha, ‘oral tradition.’ Cf. *Sk. itihā*, this indeed, according to tradition.

ĪTI, ĪTIKA.

“Sabbā itiy o apagacchanti” (Mil. p. 152).

“So vuccati megho anītik o anupaddavo vassati” (Mil. p. 304).

Īti (Sk. īti), ‘ill, calamity.’

Cf. “Iddhā phitā ca khemā ca anīti-anupaddavā” (*Anāgata Vamsa*, 40).

INDHANA.

“Anedho dhūmaketu vā ti an-indhana o aggi viyā” (*Jāt.* IV. pp. 26-7; see *Therī G. Com.* p. 211).

Indhana = Sk. *indhana*, ‘fuel.’ For *idhuma*, ‘fire-wood’; see *Tela-kaṭāha-gāthā*, p. 53, J. P. T. S. 1884.

IRIYATI.

“Kacci suddho iriyasi” (*Jāt.* III. 498).

In the Com. *iriyasi* is explained by *viharasi*. Cf. *viharatīti iriyati*, pāleti (Sum. p. 70).

In the following passages *iriyati* has its primary meaning of ‘to move, wander about.’ Cf. *Sk. iyarti*, *āryati*

from the root *ṛi*, 'to move,' and *irte* from root *ir*, 'to move.'

"Yadā ca avijānantā iriyanti amarā viya" (Thera G. v. 276, p. 33).

"Bhagavā hi kāme abhibhuyya iriyati" (Sutta Nipāta V. 12. 1).

ISIKĀ.

Childers has *isikā*, a reed; but we ought perhaps to read *isikā*, as the word is printed at Sum. p. 105, "*isikā viya ṭhito*." Compare, however, *esika* = Sk. *aishika*. Childers gives *esika* as fem., but it is neuter in Jāt. II. p. 95; and fem. in Com. to Anāgata Vamsa v. 7.

ISSANTI.

"Devā na issanti purisa-parakkamassa" (Jāt. III. p. 7).

Issati = Sk. *īrshyati*, 'to envy.' Kaccāyana quotes the form *issayati*, 'to envy.'

ISSATTHA, ISSĀSA, ISSĀSĪ.

"Tena kho pana samayena āyasmā Udayi issāso hoti" (Sutta Vibhaṅga II. p. 124; see Milinda, p. 232). "Dhanuggahāti dhanu-ācariya-issāsā" (Sam. p. 156).

Issāsa = Sk. *ishvāsa*, 'an archer.'

Issattha = Sk. *ishvastra* is also used for 'an archer,' "*issattho ālakam pariharati*" (Mil. p. 418; see Sutta Nipāta III. 9. 24). For *issatthaka* see Mil. p. 419.

"Issāsino katahatthāpi dhīrā dūrepātī akkhaṇavedhino pi" (Jāt. IV. p. 494).

"Issāsino ti issāsā dhanuggahā" (Com.).

ISO.

"Iso vanāni carasi samāni visamāni ca" (Jāt. IV. 209).

"Iso," 'lord,' applied to a 'black lion.'

IHATI.

“Vedena iha ti ghaṭati vāyamati ti vedehi” (Sum. p. 139).

Iha ti (Sk. ih), ‘to endeavour,’ ‘attempt.’

UKKAMSA, UKKAMSATI, UKKAMSATO, UKKAMSANA, UKKAMSIKĀ.

“Ukkamsāvakamse ti ukkamsāvakamsāni hāyana-vaddhanānam ev’ etaṃ vevacanam” (Dīgha II. 23; Sum. p. 165).

“Narī naro nijjhāpayam dhanena
ukkamsati yattha karoti chandam”

(Jāt. IV. p. 108).

For the causal ukkamseti see Jāt. II. p. 390.

“Eka-bhikkhussa hi eko araṇṇatthāya eko dhotapādaka-rakkhanatthāyāti ukkamsato dve upāhana-saṅghātā ca vaṭṭanti” (Sum. p. 82). Cf. ukkamsena (Ibid. p. 110). Ukkamsaka (Jāt. II. p. 152).

“Anatt-ukkamsanato apara-vambhanato” (Sum. p. 228).

“Sāmu kkaṃsikā ti sāmam ukkaṃsikā” (Ibid. p. 277).

Ukkamsa (Sk. utkarsha), exaltation, praise.

Ukkamsati (Sk. ut-kriṣh), ‘to praise.’

Ukkamsato, ‘in excess.’

UKKATTHITA.

“Visam yathā halāhalam telam ukkatthitaṃ yathā” (Jāt. IV. p. 118).

Bdf. read pakkudhitaṃ = pakkūṭhitam. See “Notes and Queries” in Pāli Text Society’s Journal for 1884, p. 84.

Ukkatthita, pp. of ukkatth (Sk. ut-kvath), ‘to boil up.’

UKKANTATI.

“Mamsam ukkantati” (Jāt. I. p. 164).

Ukkantati (Sk. ut-kṛit), ‘to tear off,’ ‘tear out.’

Cf. okkacca (v. l. ukkacca) (Jāt. IV. p. 210).

UKKAMATI.

“Sāmaṇero maggā ukkamitvā purato gacchanto asubham disvā atthāsi” (Sum. p. 185).

Sometimes we find *okkamati* with abl. in the sense of *ukkamati* “Atha kho Bhagavā maggā okkamma (v. l. ukkamma) (Udāna VIII. 5).

Ukkamati (Sk. ut-kram), ‘to step aside.’

UKKALISSATI.

“Ukkalissanti nu kho mama sāvakā” (Mil. p. 143).

Ukkalissati = *ukkilissati* (Sk. ut-kliṣ), ‘to become depraved.’

UKKĀSIKA.

“Anujānāmi bhikkhave ukkāsiṇti” (Cull. V. 1. 5).

‘I allow you, O Bhikkhus, the use of an *ukkāsiṇ*’ (Vinaya Texts III. p. 68).

Buddhaghosa explains *ukkāsiṇ* by “*vattha-vatṭi*” which is not very intelligible.

In Khudda-Sikkhā, section xix., corresponding to Cull. V. 1, no mention is made of *ukkāsiṇ*; but what we do find instead is *vattha-vaddhi*. This evidently must correspond to Buddhaghosa’s *vattha-vatṭi*.

Ukkāsiṇ, from the root *kash*, might be translated by ‘rubber,’ a kind of pad (*vatṭi* = Sk. *vartī*), or roll of cotton, with which the delicate bather could rub himself without too much friction.

If *vattha-vatṭi* be the true reading, it may mean ‘a pad of (cotton) cloth’; if *vattha-vatṭi* be correct, it may signify ‘a rubbing-pad.’

UKKIṆṆA.

“Ukkiṇṇa-parikhāsūti khāta-parikhāsu” (Dīgha III. 210, Sum. p. 274).

“Ukkiṇṇanta raparikkham puram” (Jāt. IV. p. 106).

Ukkiṇṇa pp. of *ukkirati* (Sk. ut-kṛī), ‘to dig up.’

UKKILEDETI.

“Kusalo bhisakko dosam ukkiledetvā nīharati” (Sum. p. 255).

Ukkiledetva caus. of ukklid (Sk. ut-klid, not in Sk., but cf. ut-kleda), 'to moisten,' 'soften.'

UKKHETITO.

"Rāgo ca me catto vanto mutto pahino patinissattho ukkhetito samukkheto" (Sutta Vibhaṅga I. p. 96-7).

Ukkhetita (ut-khet not in Sanskrit: cf. root khet, 'to consume'), 'annihilated.'

UGGAHĀYATI.

"Te uggahāyanti nirassajanti kapīva sākhaṃ pamuñcaṃ gahāya" (Sutta Nipāta IV. 4. 4).

Uggahāyati = uggāheti (Sk. ud-grāhayati), 'to take hold of, take up.'

UGGĀRA, UGGIRATI, UGGILATI.

"Iti imehi dvihi kāraṇehi ayaṃ paribbājako yasmā niccaṃ pi Bhagavantam usūyati tasmā taṃ usūyā-vis'-uggāraṃ uggiranto ratanattayassa avaṇṇaṃ eva bhāsati veditabbo" (Sum. p. 41).

See Jāt. I. p. 150; Udāna II. 6; Sutta Vibhaṅga II. p. 147. For uggilati see Jāt. III. p. 529.

Uggāra = Sk. ud-gāra, 'vomiting'; ud-gilati = ud-girati (Sk. ud-grī), 'to vomit.'

UGGHAṬITAÑÑŪ, UGGAṬITAÑÑUTĀ.

"Yassa puggalassa saha udāhaṭavelāya dhammābhisamayo, ayaṃ vuccati ugghaṭitaññū" (Puggala IV. 15).

For the abstract noun see Sumaṅgala p. 291.

Ugghaṭitaññū, 'wise, intelligent.' Cf. Sk. ud-ghāṭita-jña.

UGGHĀTI, UGGHĀTĪ.

"Ete vivāda samaṇesu jātā etesu ugghāti nighāti hoti, etam pi disvā kathojjam na h' aññadatth' atthi pasam-salābha" (Sutta Nipāta IV. 8. 5).

Ugghāti (ud-ghāti = Sanskrit ud-ghāta), 'a blow.'

In the following passage ugghāti seems to mean 'rugged, hilly' = Sk. ugghātin, 'uneven.'

"Padumānusatam maggam padmapattavibhūsitam
Thitam vaggum anugghāti(m) mitam gacchati
vāraṇo" (Vimāna V. 3).

UGGHATṬHA.

"Ghamme pathe brāhmaṇa eka-bhikkhum ugghatṭha-pādam tasitam kilantam paṭipadāya saṅkhā-upāhanāhi; sā dakkhiṇā kāmduhā tava ajjāti" (Jāt. IV. p. 20).

We find a parallel passage in Sutta Nipāta V. 1. 5, where the text has ugghatṭa-pāda (v. l. uggaṭṭha-pāda),* 'with swollen feet' (Fausböll).

Ugghaṭṭha (Sk. ud-grishta), 'rubbed'; ugghatṭha-pāda = 'foot-sore,' 'with blistered feet.'

For ugghamseti (not in Childers, see Cullavagga V. 1, p. 105).

UGGHOSANĀ.

"Ugghosanāya mahatiṃ Licchavi-rājaparisam sannipātetvā" (Sum. p. 310).

Ugghosanā (ud-ghoshana cf. Sk. ud-ghosha), 'proclamation.'

UCCHĀDONA.

Childers gives no reference for this word, but see Sum. p. 220; Mil. pp. 241, 396, Therī G. v. 89; Aṅguttara III. 31.

The verb ucchādeti (Sk. ut-sādayati) occurs in Sum. p. 88.

"Tesam sarīra-gandha-haraṇatthāya gandha-cuṇṇādihi ucchādenti. Evarūpaṃ ucchādanam na vaṭṭati."

See note on UṢṢADA.

UÑCHĀ.

Childers has no mention of uñchā (Sk. uñcha, uñchana), 'gleaning.' See Sutta Nipāta V. 1. 2; Sutta Vibhaṅga I. p. 87; Therī G. v. 329, p. 155; Jāt. IV. pp.

* Ugghatṭa, like omatta, &c., is the Sinhalese reading, ugghatṭha, the Burmese variant.

23, 471. Uñchācariyā, Jāt. II. 272, III. pp. 37, 515; Sumaṅgala, p. 270-71; Therī G. Com. p. 208; unchāpatta, Thera G. v. 155, p. 21.

UḍAYHATI, UḍḌAYHATI.

“Uḍayhate na ramati” (Jāt. III. p. 22).

Uḍayhati (ud-dah not in Sk.) ‘is burnt, is tortured.’

We find uḍḍayhati and uḍḍhayhana in Puggala. I. 20.

UTUKA.

“Athāpi tasmim nagare nānāvithi tahiṃ tahiṃ
sumāpitā pokkharanī ramaṇiyā supatitthā
Acchodakā vippasannā sādusitā sugandhikā
samatitthikā kākaṇṇiyā atho vālukasaṇṭhatā
padumuppalasaṇṇhannā sabbotukam anāvata”

(Anāgata Vamsa, vv. 15-17).

Utuka=utukāla, cf. Sk. ṛitukāla.

For sādusitā v. l. sādhusitā, read sandhupitā=perfumed.

UTTARI-BHĀVETI.

This expression means ‘to cultivate especially.’

“Pañca vuttari-bhāvaye” (Dhammapada v. 370) is translated by Prof. Fausböll, ‘quinque (sensus) removeat.’ In Prof. Max Müller’s translation it is rendered ‘rise above the five.’ See Thera G. v. 15, p. 3. The Com. to Dhammapada explains it by “saddhādini pañcendriyāni uttarim bhāveyya.”

UTTASATI, UPRASTA, UTRĀSA, UTRĀSĪ, UTRĀSETI.

“Rakkhito khaggahattehi uttasam viharim pure
So ‘jja bhaddo an-utrāsī pahinabhayabheravo”

(Thera G. v. 86. 3, p. 80. See Jāt. II. 443, where uttāseti = ‘to impale’).

“Cetaso ubbego utrāso” (Sum. pp. 111, 149), “Nasati loko ti tikkhattum saddam anusāvetvā manusse utrāsetvā (v. l. uttāsetvā) . . . puna saddam akāsi.

Manussā sunakhaṃ utra stā (v.l. utrāsā) . . . taṃ pavattiṃ rañño ārocayimsu” (Jāt. IV. p. 182).

For uttasta see Jāt. I. p. 414; utra stā, Sutta Nipāta V. 1. 11; Cullavagga, p. 184; Mil. p. 23.

“Bhīrū chambhī utrāsī palāyi” (Saṃyutta III. 3. 4).

UDAÑCANĪ.

“Sukhaṃ vata maṃ jivantaṃ pacamānā udañcanī
Cori jāyappavādena telam loṇaṃ ca yācatiti”
(Jāt. I. p. 417).

This word seems to signify ‘a drainer,’ and is applied to a woman who draws all she can from her husband. Cf. Sk. udañcana, ‘a pail for drawing water out of a well.’ The Com. has the following note: “Udañcanī cātito vā kūpato vā udakaṃ ussiñcana - ghatikāya’ etam nāmaṃ, sā pana udañcanī viya, udakaṃ viya ghatikā yen’ atthikā hoti taṃ taṃ ākadḍhati yevāti attho.”

UDDHAGGA, UDDHAGGIKA.

“Uddhaggarājī migarājā bali dāṭhāvudho migo”
(Jāt. IV. 345).

The term uddhaggarājī is applied to a tiger, and the Com. has the following note: “Uddhaggarājīti uddhaggāhi sarīrarājīhi samannāgato.”

“Uddhaggikādisu upari-phala-nibbattanato uddham aggam assā atthīti uddhaggikā” (Dīgha II. 14; Sum. p. 157-8; Saṃyutta III. 2. 9).

UDDHUMĀYANA.

Hatthapādānaṃ uddhumāyana-kāle—at the time of the swelling up of the hands and feet (Jāt. IV. p. 37).

Uddhumāyana (not in Sanskrit), ‘puffing or swelling up.’

UDAPĀNA.

“Arāma-ropā vanaropā ye janā setukārakā

Papaṇ ca udapānaṇ ca ye dadanti upassayaṃ

Tesaṃ divā ca ratto ca sadā puññaṃ pavaḍḍhati”

(Saṃyutta I. 5. 7. See Jāt. III. p. 216; Sum. p. 298).

U d a p ā n a (not in Sanskrit), 'a well.' Cf. Pāli opāna.

UDAYA, UDAYANA.

Childers gives no example of the use of u d a y a in the sense of 'gain,' but compare the following:

"Dhanatthikā udayaṃ patthayānā" (Vimāna LXXXIV. 7).

U d a y a n a = Sk. u d a y a n a, 'rising,' "Uggamaṇaṇa ti u d a y a n a ṃ" (Sum. p. 95).

UDĀGACCHATI.

"Samudāgacchatīti samantato udāgacchati, abhivādhati" (Sum. p. 288).

U d ā g a c c h a t i (u d - ā - g a m, not in Sanskrit), 'to come to completion.'

UDĀHARAṆA, UDĀHĀRA.

"Ye pana te . . . bhikkhū navaṅgaṃ Buddhavacanaṃ atthato ca . . . u d ā h a r a ṇ a t o c a v ā c e n t i" (Mil. p. 345).

"U d ā h ā r a ṇ a u d ā h a r i" = udānaṃ udānesi (Sum. p. 140).

U d ā h ā r a (Sk. u d ā h ā r a) = utterance.

UDĪRAṆA.

"N'atthi buddhānaṃ . . . akāraṇaṃ ahetukaṃ giram u d ī r a ṇ a ṃ" (Mil. p. 145).

See Dhammasaṅgaṇi 637, 720.

U d ī r a ṇ a (Sk. udīraṇa), 'utterance, saying.' Cf. udireti 'to utter, speak.'

UDDĀNA.

"Aham pi taṃ macch u d d ā n a ṃ kiṇeyyanti" (Jāt. II. p. 425).

U d d ā n a (Sk. u d d ā n a) seems to mean 'the contents.' The Com. explains m a c c h u d d ā n a by macchavagga.

UDDĀLAKA.

"Ahañ c'idaṃ kuravakaṃ ocināmi

U d d ā l a k ā pāṭalisinduvārītā"

(Jāt. IV. pp. 440. See Ibid. p. 466; Vimāna VI. 8).

U d d ā l a k a = Sk. u d d ā l a k a, the Uddāla plant (Cor-dia Myxa).

UDDĀLANAKA, UDDĀLETI.

“Yo pana bhikkhu mañcam vā pītham vā tūlonaddham kārāpeyya, u d d ā l a n a k a m pācittiyān ti” (Pācittiyā Dhammā 88; Sutta Vibhaṅga II. p. 169).

“Payoge dukkatam paṭilābhena u d d ā l e t v ā pācittiyam desetabbam” (Sutta V. p. 170).

U d d ā l a n a k a, ‘a tearing out.’

U d d ā l e t i caus. of u d - d ā l, ‘to tear out.’

UDDIYA, UDDIYANA.

“Kāsikāni ca vatthāni u d d i y ā n e ca kambale
te tattha bhāre bandhitvā yāvat’ icchimsu vāṇijā”

(Jāt. IV. p. 352).

The Com. says: “u d d i y ā n e ca kambale ti u d d i y ā nāma kambalā atthi.”

UDDEKA.

“Uddekam adāsi” (Mahāvagga VIII. 1. 24, 26, p. 277).

U d d e k a = Sk. u d - r e k a, ‘a vomit.’ See Childers s.v. u d r e k a.

UDDEHAKA.

U d d e h a k a in phen’ u d d e h a k a, from u d - d i h, ‘to throw up’ (Mil. p. 357).

UDRIYATI.

Childers registers u d r i y a n a but not the verb u d r i y a t i (Sk. u d - d r ī), ‘to burst or split open.’

U d r i y a t i occurs in Sutta Vibhaṅga II. p. 254:—

“Kiss’ idam vo ayye parivenam u d r i y a t i.” There is also the variant reading u n d r i y a t i (= u d - d r i y a t i) See Parivāra, p. 232; Mahāvagga III. 8, 1; Saṃyutta IV. 3. 2.

The form u d ā y a t i = b h i j j h a t i occurs in Dīgha III. 1. 23 (Sum. p. 266) where there is also the v. l. u n d r i y a t i.

UDDHAMSAṬI.

“Citrā manoramā bhūmi na tatth’ u d d h a ṃ s a t e rajo ”
(Vimāna LXXVIII. 4).

The pp. u d d h a s t a occurs in Anguttara III. 69.

U d d h a ṃ s a t e (Sk. u d - d h v a ṃ s), ‘to be covered.’

UNNAṄGALA.

The expression “u n n a ṅ g a l a ṃ k a r o t i ” is very common in the Jātaka book, but does not seem to occur elsewhere.

“Rājā . . . sakala-Jambudīpaṃ u n n a ṅ g a l a ṃ k a t v ā d ā n a m a d ā s i ” (Jāt. II. p. 367; III. p. 129; IV. p. 355).

U n n a ṅ g a l a ṃ k a r o t i must literally mean (1) to make an up-ploughing, (2) to turn up, (3) to stir up. It is sometimes represented in parallel passages by the verb k h o b h e t i or s a ṅ k h o b h e t i, “So . . . sakala-Jambudīpaṃ k h o b h e t i m a h ā d ā n a ṃ p a v a t t e n t o ” (Jāt. IV. p. 176; see II. p. 119; Ibid. p. 191). Cf. “Tutṭhassa sakala-sariraṃ k h o b h a y a m ā n ā p i t i j ā y a t i ” (Sum. p. 217).

It does not, I think, mean that he ransacked the world in order to give, but that he excited the world by his giving.

UNNATI, UNNAMA, UNNAMATI, UNNĀMETI.

U n n a t i, or u ṇ ṇ a t i, ‘pride, upishness’ is given in the Dhammasaṅgaṇi 1116, 1233, as a synonym of māno.

“Yo evarūpo māno. . . u ṇ ṇ a t i u n n a m o k e t u - k a m y a t ā c i t t a s s a - i d a ṃ v u c c a t i m ā n a s a ṅ ṇ o j a n a ṃ .” Cf. Sk. u n n a t i, ‘rising.’

“Yathā nāma u n n a m e (on rising ground) v a t t a ṃ u d a k a ṃ y e n a n i n n a ṃ t e n a g a c c h a t i, &c.” (Sum. p. 154). Khud. Pāṭh. vii. 7. Cf. Mil. p. 349.

U n n a m a (not in Sanskrit) = pride. See extract under UNNATI above.

“U n n a t ā b h ū m i p p a d e s ā o ṇ a m a n t i, o ṇ a t ā u n n a - m a n t i ” (Sum. p. 45; see Udāna VI. 10).

For u n n ā m e t i (u n n a m a y a t i), ‘to exalt,’ sometimes written u ṇ ṇ ā m e t i see Sutta Nipāta II. 13. 8.

“Etādisena kāyena yo manne uṇṇa metave param
vā arajāneyya kim aññatra adassanā?” (Ibid. I. 11. 14).

Uṇṇaṭa (v. l. ukkallaṃ), ‘a kind of embossed ornament,’ must be referred to this group.

“Uṇṇaṭaṃ mukha-phullaṃ ca aṅgaḍāmaṇī mekhalā
Puñṇakammābhiniḍḍattā kapparuḍḍhesu lambare”
(Anāgata Vamsa v. 25).

Mukha-phulla = mukha-phullaka, is found
in Mahāvīyapatti p. 78.

UNNALA, UNNALA.

“Unnaḷā vicarissanti kalahābhiratā magā” (Thera G. v. 958).

It is often found with the dental l. See Puggala III. 12.
p. 35.

Un-nala means ‘uplifted, insolent,’ and is perhaps
connected with a root nal.

UNNĀDĪ, UNNĀDINĪ.

“Manussā unnādino hutvā Jetavanam pavisitvā”
(Jāt. II. p. 216).

“Sakalarājasenā unnādinī ahosi” (Sutta Vibhaṅga I.
p. 336).

Unnādī, ‘tumultuous, noisy.’ Cf. Sk. unnāda, ‘crying
out.’

UPAKACCHAKA.

“Yathā nāma yo keci yodho paṭisattum
upakacchake gahetvā ākaḍḍhitvā khippataram sāmīno
upaneyya so yodho loke samattho sūro nāma” (Mil. p. 293;
Sutta Vibhaṅga I. p. 39).

“Sambādho nāma ubho upakacchakā muttakara-
ṇaṃ” (Sutta Vibhaṅga II. p. 260).

Upakacchaka, ‘the waist, hip, the part below the
girdle.’ Cf. Sk. upakaksha, ‘reaching to the shoulder.’

UPAKAṆṆA, UPAKAṆṆAKA.

“Mā kho tvam Kappaṭa pacālesi, mā taṃ upakaṇ-
ṇaṃ hi tālessaṃ” (Thera G. v. 200).

U p a k a ṇ ṇ a k a - j a p p i, 'one who whispers into the ear (of another),' 'a spreader of reports' (Aṅguttara-Niākyā V. 111).

In the first passage u p a k a ṇ ṇ a m h i means 'under the ear,' 'close to the ear;' Cf. Sk. u p a k a r ṇ a m, 'close to the ear'; u p a k a r ṇ i k ā, 'report,' 'rumour.'

UPAKĀRI.

"Edisā nāma amhākaṃ upakārino n' atthiti" (Sum. p. 187).

U p a k ā r ī = Sk. u p a - k ā r i n, 'a benefactor.'

UPAKIṆṆA.

"Rājakaṃ ū p a k i ṇ ṇ a m i d a m s u b h a m v i m ā n a m " (Vimāna-XXXV. 1).

U p a k i ṇ ṇ a, the pp. of u p a k i r a t i (Sk. u p a - k ṛ ī), 'to cover.'

UPAKKITAKA.

"Atha kho āyasmato Nandassa saḥāyakā bhikkhū āyasmantaṃ Nandaṃ bhatakaṃ vādena ca u p a k k i t a k a v ā d e n a ca samudācaranti : bhatako kir' āyasmā Nando u p a k k i t a k o k i r' ā y a s m ā N a n d o a c c h a r ā n a m h e t u b r a h m a c a r i y a m c a r a t i " (Udāna III. 2).

U p a k k i t a k a, 'a dealer,' from u p a - k ṛ ī, 'to purchase.'

UPAKŪJATI.

"Imā tā pokkharāṇiyo rammā cakkavākaṃ ū p a k ū j i t ā
Mandālakehi sañchannā padumuppalakehi ca "
(Jāt. IV. p. 359).

U p a k ū j a t i (Sk. u p a - k ū j), 'to fill with a sound.'

UPAKKOSATI.

"Manussā sannipatitvā . . . rājagaṇe u p a k k o -
s i m s u " (Jāt. IV. p. 81 ; Ibid. p. 317 ; Sum. p. 281).

UPAKKAMA, UPAKKAMATI.

“Dissanti vejjānaṃ upakkaṃe bhesajja-pānānulepā, tena tesam upakkaṃena rogo paṭini-vattatīti” (Mil. p. 152; see Ibid. p. 151; Thera G. v. 143).

Here upakkaṃa (Sk. upa-kraṃa) is employed in the sense of unfair means, treachery, plotting. See Sum. pp. 69, 71, 318; Mil. p. 135.

Opakkamika (not in Sanskrit) is also found in this sense.

“Opakkamikenā paṭipīlito akāle maratī” (Mil. pp. 135, 304).

The verb upakkaṃati (Sk. upa-kraṃ), ‘to attack,’ occurs in Udāna VI. 8.

“Aññaṃaññaṃ pāṇi pi upakkaṃanti leddūhi pi upakkaṃanti,” &c.

It occurs in quite a different sense in Sutta Vibhaṅga I. pp. 110, 111.

UPAKKHALATI.

“Sāmi appamatto hoti mā pādaṃ khani-y-asmani yathā te upakkhalitvā pādo pāsāṇasmim na khaññati tathā otārātī” (Jāt. III. p. 433).

Upakkhalati (upa-skhal, not in Sanskrit), ‘to stumble, trip.’

UPAGAṆHANA, UPAGAṆHĀTI.

“Apilāpanalakkhaṇā sati upagaṇhana-lakkhaṇā cāti” (Mil. p. 37).

“Tato yogāvacaro ahite dhamme apanudeti hite dhamme upagaṇhātī” (Ibid. p. 38).

Upagaṇhana = Sk. upagrahaṇa, ‘meditating.’

Upagaṇhātī (Sk. upa-grah), ‘to take up.’

UPAGHĀTĪ.

“A-parūpaghātī=param avihethetvā” (Jāt. IV. 36).

Upaghātī (Sk. upaghātīn), ‘injuring, hurting.’

For upaghātā see Sum. p. 278.

UPAGŪHATI.

“Ehi tam upagūhissam . . . ehi upagūhassu man ti” (Jāt. III. p. 437; see Ibid. I. pp. 346, 349; Jāt. II. p. 424).

Upagūhati (Sk. upa-gūh), ‘to hide, conceal.’

In Jāt. III. p. 350, “mañcakam upagūhitvā nipajji:” it means, ‘to clasp, embrace.’

UPACAYA, UPACINĀTI, UPACCIYATI.

“Jhānāni upacetum bhāvetum” (Thera G. v. 199. Com.).

Upacināti (Sk. upa-ci), ‘to cultivate.’

“Odana-kummāsūpacayāti odanena c’ eva kummāsena ca upacito vadḍhito” (Dīgha II. 83; Sum. p. 220).

Upacaya = Sk. upacaya, ‘accumulation, increase.’ For upacita, ‘accumulated’ see Saṃyutta III. 2. 10.

Upacciyati (passive) occurs in Thera G. v. 807:

“Yathassa passato rūpaṃ sevato vāpi vedanaṃ
khiyyati nopacciyati evaṃ so carati sato.”

UPACCHEDAKA.

(1) Upacchedaka (=upaccheda see Sum. pp. 136, 159) in “jīvitindriyūpacchedaka,” ‘destroying, or cutting off, the principle of life’ (Sum. p. 69).

(2) A stopper in “vacanupacchedaka,” ‘a talk-stopper’ (Jāt. I. p. 418).

Upacchedaka is not in Sanskrit, but, cf. chedaka, ‘cutting off.’

UPAJĪVATI, UPAJĪVĪ.

“N’eva tam upajivāmi na pi te bhatak’ amhase” (Jāt. III. p. 309).

See Sutta Nipāta III. 9. 19. 21; Thera G. v. 943, p. 86; Jāt. III. pp. 309, 338, 339; Mil. p. 231.

For upajivī, upajivinī see Mil. pp. 122, 160;

Therī G. Com. p. 182; Sutta Nipāta I. 12. 11; “Upāsako kocchabhaṇḍūpajivī” (Vimāna LXXXIV. 46.)

U pa j i v a t i (Sk. u pa - j i v), 'to live by,' 'be supported by.'

UPATĀPA.

"Idaṃ [nibbānaṃ] . . . n i r u p a t ā p a ṃ" (Thera G. v. 512, p. 173).

N i r - u p a t ā p a, 'free from pain.' Cf. Sk. u p a t ā p a, 'pain.' See Jāt. II. p. 178; IV. pp. 11, 126.

For u p a t ā p a n a see Jāt IV. p. 13.

UPADĀYHATI.

"Atipātena upaḍayhati" (Mil. p. 277).

U p a ḍ a y h a t i (pass. of u p a - d a h), 'to be burnt up.'

UPATTHAMBHANA, UPATTHAMBHETI.

"Yathā . . . puriso gehe patante aññena dārunā u p a - t t h a m b h e y y a, u p a t t h a m b h i t a ṃ s a n t a ṃ e v a ṃ t a ṃ g e h a ṃ n a p a t e y y a, e v a ṃ e v a k h o . . . u p a t t h a m - b a n a - l a k k h a ṇ a ṃ v i r i y a ṃ" (Mil. p. 36).

"Yathā hi patato gehassa u p a t t h a m b h a n' atthāya thūṇa balavapaccayo hoti na taṃ thūṇāya an-u p a t t h a m - b i t a ṃ t h ā t u ṃ s a k k o t i" (Sum. p. 124).

U p a t t h a m b h a n a (Sk. upastambhana), 'support.'

U p a t t h a m b h e t i caus. of u p a t t h a m b h a t i (Sk. u p a - s t a m b h), 'to shore up, support.' In Dhammapada p. 303 it signifies 'to stop, check.' Cf. sakkā vatthum u p a t t h a m b h e t u ṃ (Sum. p. 113).

UPADAMSETI.

"Sādhū hi kira me mātā patodaṃ u p a d a ṃ s a y i" (Thera G. v. 335).

U p a d a ṃ s e t i, 'to cause to pierce'? Or does "pato-
daṃ u p a d a ṃ s e t i" = to goad, urge on. Cf. Sk. u p a -
d a ṃ ṣ, 'to bite, excite.'

In the following u p a d a ṃ s e t i = u p a d a s s e t i' (See below.)

"Atha kho Susimassa devaputtassa devaputta parisā . . .
v a ṇ ṇ a n i b h ā u p a d a ṃ s e t i" (Samyutta II.3.8, p. 64).

See *Āṅguttara* IV. 3. 2. For *upadhamṣitā* in *Puggala* p. 49, read *upadamsitā*.

UPADASSETI, UPADISSATI.

“Ingha bhante Nāgasena kāraṇaṃ upadassehi” (*Mil.* p. 276).

“Evarūpena kho . . . kāraṇasatena . . . sakkā Buddhābalaṃ upadassayitum” (*Ibid.* p. 347; see p. 209).

Upadasseti (caus. of *upa-driṣ*), ‘to make manifest,’ ‘show.’

“Te ca pāpesu kammesu abhinhaṃ upadissare” (*Sutta Nipāta* I. 7. 25).

They are continually caught in sinful deeds (*Fausböll*).
Upadissati (*Sk. upa-driṣyate*), ‘to be manifested, to be found out.’

UPADAHATI.

“Tathāgato sabbasattanaṃ ahitaṃ apānetvā hitaṃ upadahaṭi” (*Mil.* p. 164; see *Sutta Vibhaṅga* II. p. 149; *Āṅguttara* III. 69. 7. *M. P. S.* p. 48).

Upadahaṭi (*Sk. upa-dhā*), ‘to furnish,’ ‘supply.’

UPADDAVATI.

“Ativiya me tumhe upaddavethāti” (*Sum.* p. 213).

Cf. upadduta, ‘distressed’ (*Sutta Vibhaṅga* I. p. 283).

Upaddavati (*Sk. upa-dru*), ‘to annoy, trouble.’

UPANANDHATI, UPANAYHATI.

“So tasmim upanandhi” (*Cullavagga* V. 13. 2; *Sutta Vibhaṅga* II. 83).

“Atha kho so bhikkhu pipāsāya pīlito upanandhaṃ bhikkhum etad avoca” (*Cull.* V. 13).

“Upānandho bhikkhu taṃ bhikkhum etad avoca” (*Sutta Vibhaṅga* II. p. 83–4).

Upānandhaṭi = *upānaddhaṭi* (*Sk. upa-nah*, ‘to tie up,’ ‘to harbour a grudge against,’ ‘to bear enmity towards.’)

Cf. the use of upānayahati in Dhammapada v. 3. *Jāt.*

III. p. 488; Mahāvagga X. 3. 1, p. 349 with upanāho, Puggala II. 1, p. 18; upanahī, Thera G. v. 502, p. 52; upanayhitatta, upanayhana (Dhammasaṅgaṇi, Puggala pp. 18, 22).

Upanayhati, 'to cherish enmity,' is only a secondary meaning from that of 'to tie up,' 'bind up.' Cf. the following:—

“Pūtimacchaṃ kusaggena yonaro upanayhati
Kusāpi pūti vāyanti, evaṃ bālūpasevanā”

(Jāt. IV. p. 435-6).

“Bālūpasevano pūtimacchaṃ upanayhanam kusagam viya hoti” (Com. p. 436).

UPANIKKHAMATI.

“Catukkhattum pañcakkhattum viharā upanikkhamim” (Therī G. vv. 37-8, pp. 127-8; v. 169, p. 139; Jāt. III. p. 244).

Upa-nikkhamati (Sk. upa-nish-kram), 'to go out, depart.'

UPANIKKHEPA.

“Upanikkhepatopi sati uppajjati” (Mil. p. 78).

“Upanikkhattam bhaṇḍam disvā sarati, evaṃ upanikkhepatopi sati uppajjati” (Ibid. p. 80).

Upanikkhepa (Sk. upa-ni-kshepa), 'a putting near, depositing.'

Upanikkhipana, 'depositing' (as a snare), occurs in Sutta Vibhaṅga I. p. 74.

For the use of upanikkhipati to, 'deposit,' see Sum. p. 125; Sutta Vibhaṅga I. pp. 51, 77. In Mahāvagga I. 20-1, p. 28, it means 'to set down.'

UPANIJJHĀYATI.

Childers has upanijjhāyana (see Mil. p. 127), but not the verb upanijjhāyati (upa-ni-dhyai, not in Sanskrit), 'to consider, look at.'

“Yaṃ bhikkhave sadevakassa lokassa . . . pajāya

sadevamanussāya idam saccan ti u p a n i j j h ā y i t a m
tad anariyānam etaṃ musā ti yathābhūtaṃ sammap-
paññāya sudiṭṭhaṃ ayam ekūpassanā ” (Sutta Nipāta III.
12. 33-5 ; Mahāvagga V. 10. 8, p. 193 ; Cullavagga X. 14,
p. 269 ; Sutta Vibhaṅga I. p. 118 ; Mil. p. 124).

UPANIDHI.

“ U p a n i d h i n ā m a u p a n i k k h i t t a m b h a ṇ ḍ a m ” (Sutta
Vibhaṅga I. p. 51).

U p a n i d h i (Sk. u p a n i d h i), ‘pledge, deposit.’

“Evam eva kho bhante Sakiyānī janapadakalyāṇī
imesaṃ pañcannaṃ accharāsātānaṃ upanidhāya saṅkh-
yam pi na upeti kalabhāgam pi na upeti upanidhim pi na
upeti ” (Udāna III. 2).

Here u p a n i d h i = comparison. Cf. the use of u p a n i -
d h ā y a, ‘compared with.’

UPANIDHĀYA.

U p a n i d h ā y a is sometimes found in the sense of
u p ā d ā y a (Sum. p. 29), ‘compared with.’

“ P ā t i y a m u d a k a m u p a n i d h ā y a h a t t h e u d a k a m p a r i t -
t a m . . . p e . . . S i n e r u p ā d a k a m a h ā s a m u d d e u d a k a m
u p a n i d h ā y a c a k k a v ā l a m a h ā s a m u d d e u d a k a m p a r i t t a n
t i , i t i u p a r i u p a r i u d a k a m u p ā d ā y a h e t t h ā h e t t h ā u d a -
k a m p a r i t t a m h o t i , e v a m e v a u p a r i u p a r i g u ñ e u p ā d ā y a
s i l a m a p p a m a t t a k a m o r a m a t t a k a n t i v e d i t a b b a m ” (Sum.
p. 59 ; see p. 283).

See Thera G. v. 496, p. 52 ; Udāna III. 2=Jāt. II. 93 ;
Aṅguttara III. 70. 20-8.

UPANIBAJJHATI, UPANIBANDHANA.

“ Y o y o b b a n e n a u p a n i b b a j j h a t i k v ā c i ” (Sutta Nipāta
I. 12. 12).

U p a n i b b a j j h a t i (pass. of u p a - n i - b a n d h a t i
not in Sanskrit), ‘to be attached.’ See Sutta Vibhaṅga I.
p. 308 and compare Mil. pp. 254, 412.

“... abbe upanibaddhakukkuro viya” (Sum. p.

upanibandhana see Sum. p. 128, Mil. p. 253.

UPANIBBATA.

“Ajjhāyaka tveva dutiyaṃ akkhaṃ upanibbat-
tati evaṃ . . . brāhmaṇānaṃ garahavacanāṃ uppan-
naṃ” (Sum. p. 247).

UPANIVATTATI.

“Ubhayen’ eva so tādi rukkhāṃ va upanivattati”
(Sutta Nipātā III. 11. 34).

Upa-ni-vṛit not in Sanskrit, ‘to return.’

UPAPACCIYATI.

“Sigālo antokucchiyaṃ upapacciyamāno appa-
maṃsalohito paṇḍusarīro hutvā nikkamanamaggāṃ na
passati” (Jāt. IV. p. 327).

Upapacciyati (= paccati the pass. of pacati), ‘to be tormented.’

UPAPARIKKHĀ.

Childers gives no references for the use of upaparik-
khā, ‘investigation,’ but compare. Dhammasaṅghaṇi 16.
Puggala I. p. 25; Sutta Vibhaṅga I. p. 314.

“Sutānaṃ dhammānaṃ dhāraṇaṃ upapariikkhā”
(Sum. p. 171).

UPAPĀTIKA.

“Sā bhikkhunī-kāle sīlam rakkhānti gabbhavāsaṃ jiguc-
chitvā upapātika-ttabhāve cittaṃ ṭhapesi || tena
carimattabhāve Vesāliyaṃ rāja-uyyāne ambarukkhamūle
opapātikā hutvā nibbatti” (Therī G. Com. p. 200).

Upapātikattabhāva, ‘the opapātika, state
of re-birth’; upapātika, ‘phenomenal.’ See Childers
s.v. OPAPĀTIKO.

UPAPĀDITA.

“Dakkheyy-ekapadam . . . khantiyā upapāditam”
(Jāt. II. p. 236).

Upapādita (Sk. upa-pādita), ‘accomplished.’

UPABBAJATI.

“Bahū hi phassā ahitā hitā ca avitakkitā maccum
upabbajanti” (Jāt. IV. p. 270).

“Pasū manussā mīgaviriyasetṭha
bhayadditā setṭham upabbajanti”

(Ibid. p. 295).

“Na kalāni upabbaje muni” (Thera G. v. 1052,
p. 94).

Upabbajati = upagacchati (upa-vrij, not in
Sanskrit), ‘to resort to,’ ‘go to.’

UPABHUJATI, UPABHOGĪ.

“Phal’assa upabhuñjimha nekavassagane bahū”
(Jāt. III. p. 495).

Upabhuñjati (Sk. upa-bhuj), ‘to enjoy.’

“Dissanti kalyāṇapāpakānaṃ kammānaṃ vipāka upa-
bhogino sattā” (Mil. p. 267). For upabhoga see
Jāt. II. 81.

Upabhogī (Sk. upabhogin), ‘enjoying.’

UPAMĀNITA.

“Uppala-sikharopamānite vimale hātaka-sannibhe
mukhe” (Therī G. v. 382, p. 160).

Upamānita, not in Sanskrit, ‘like.’ Cf.-Sk. upa-
māna, ‘comparison.’

UPAYĀNA.

“Raññaṃ upayānaṃ bhavissati.”

“Rañño upayānāpayānaṃ vyākaroṭi” (Sum.
pp. 94-5).

Upayāna, ‘arrival.’ Cf. Sk. upayāna, ‘arrival,’
‘approach.’

UPARACITA.

“Dārudaṇḍādāhi uparacita-rūpakāni” (Therī G. Com. p. 211). See Saddham. 616.

Uparacita (upa-rac, not in Sanskrit), ‘formed.’

UPARIṬṬHA.

“Samaṇaṃ paṭipādesiṃ upariṭṭhaṃ yasassinam” (Thera G. v. 910, p. 84).

See Dhammasaṅgaṇi 1017, 1300, 1401.

Upariṭṭha (Sk. upariṣṭha), ‘eminent.’

UPARUJJHATI, UPARUNDHATI, UPARODHETI.

“Ye kho te veghamissena nānatthena ca kammunā manusse uparundhanti pharusupakkamā janā.” (Thera G. v. 143).

“Vitakke uparundhiya” (Ibid. v. 525, p. 54).

“Manovicare uparundha cetaso” (Ibid. v. 1117, p. 100; see Sutta Nipāta IV. 14. 2; Mil. p. 151).

“Nagaram uparundhimsu” (Jāt. IV. p. 133).

Uparundhati (Sk. upa-rudh), ‘to keep in check, restrain, blockade.’

Uparodheti occurs in Sutta Vibhaṅga, I. p. 73. For Uparodha, ‘obstacle,’ see Jāt. III. p. 252.

Uparujjhati (passive) occurs in “jīvitam uparujjhati” (Thera G. v. 145, p. 20; see Saṃyutta VII. 1. 6, p. 165).

UPARŪḤHA.

“Tato so katipāhassa uparūḥhesu cakkhusu Sūtaṃ āmantayi rājā Sivinaṃ ratthavaḍḍhano” (Jāt. IV. p. 408).

Uparūḥha (Sk. upa-ruh), ‘recovered,’ ‘restored’?

UPAROPA, UPAROPAKA.

“Koṭṭhako na hoti, tath’ eva ajakāpi pasukāpi uparope vihethenti” (Cullavagga VI. 3. 9, p. 154).

“Eko kira uyyānapālaputto uparopakesu . . . udakam āsiñci” (Jāt. II. p. 345).

“Imasmim uyyāne tāva etāni uparopakavirūhanaṭ-
ṭhānāni” (Jāt. IV. p. 359).

UPAROPA, uparopaka, not in Sanskrit, ‘sapling.’

UPALAMBATI.

“Nibbattā dibbadussāni dibbā c’eva pasādhana
Upabhogaparibhogā ca sabbe tatth’ upalambare”

(Anāgata Vamsa v. 20).

Upalambati (upa-lamb, not in Sanskrit), ‘to hang.’

UPALĀLETI, UPALĀLETI.

“Rūpasapasamsakā hutvā rūpaṃ upalālentā (v. l.
upalālentā) vicarimsu” (Jāt. II. p. 151).

See Saddhamopāyana v. 375. For upalālana see
Saddham. v. 387; Khudda S. xli. 19.

Upalāleti (upa-lālayati, not in Sanskrit), ‘to boast
of,’ ‘exult in.’

UPALIMPATI, UPALIPPATI, UPALĒPA.

“Appossukkhassa bhadrassa na pāpaṃ upalimpati”
(Sutta Vibhaṅga I. p. 312).

“Sevamāno sevāmānaṃ samphuttho samphusaṃ paraṃ
saro diddho kalāpaṃ va alittam upalimpati

Upalepa bhayā dhīro n’ eva pāpasakhā siyā”

(Jāt. IV. p. 435).

See Mil. p. 337 and cf. an-upalitta, ‘not cleaving to’
(Sutta Nipāta II. 14. 16).

Upalimpati, pass. upalippati (Sk. upa-lip).

Upalepa (Sk. upa-lepa), ‘defilement.’

UPALOHITAKA.

“Upalohitakā vaggū, ‘red and sweet’ (spoken of
the jujube fruit) (Jāt. III. p. 21).

Upalohitaka = rattavaṇṇa.

UPAVANA.

“Kānanam . . . suṭṭhu ropitaṃ . . . upavanaṃ
viya” (Therī G. Com. p. 201).

Upavana (Sk. upa-vana), ‘a planted forest, park.’

UPAVĀDĪ.

“Yam musābhaṇato pāpaṃ yam pāpaṃ ariyū p a v ā d i n o
 tam eva pāpaṃ phusati yo te dubbhe Sujampatiti”
 (Saṃyutta XI. 1. 7, p. 225).
 U p a v ā d ī (Sk. u p a - v ā d i n), ‘blaming, reproaching.’

UPAVĀYATI.

“Mālute u p a v ā y a n t e site surabhigandhake
 avijjam dālayissāmi nisinno nagamuddhani”
 (Thera G. v. 544, p. 57).
 “Bhagavā . . . mettāvātena u p a v ā y i” (Mil. p. 97;
 see Dīgha V. 27; Sum. p. 307).
 U p a v ā y a t i (u p a - v ā, not in Sanskrit), ‘to blow
 softly.’

UPAVĀHANA.

“Saṅghāṭi-raj-u p a v ā h a n a” (Sutta Nipāta II. 14.16.17).
 U p a v ā h a n a (Sk. u p a - v ā h - a n a), ‘carrying away,’
 ‘washing away.’

UPAVIJAÑÑĀ.

“Upavijaññā gacchanti addasāhaṃ patim matam pan-
 the” (Therī G. v. 218, p. 144; Com. p. 197; see Dātha
 Vamsa III. 38).
 “Tena kho pana samayena aññatarassa paribbājakassa
 daharā māṇavikā pajāpati hoti gabbhinī u p a v i j a ñ ñ ā”
 (Udāna II. 6, p. 13).
 U p a v i j a ñ ñ ā (u p a - v i - j a n y ā, not in Sanskrit),
 ‘about to bring forth a child.’

UPAVĪṆA.

“Yathā . . . vīṇāya pattam na siyā . . . u p a v ī ṇ o n o
 siyā . . . jāyeyya sadda te?” (Mil. p. 53).
 U p a v ī ṇ a (u p a - v ī ṇ a, not in Sanskrit), ‘neck of a
 lute.’

UPAVHAYATI.

“Yaññupanīto tam u p a v h a y e t h a
 kālena so juhāti dakkhiṇeyyo ti”
 (Saṃyutta VII. 1. 9).

Upavhayati (Sk. upa-hve), 'to invoke, call upon.'
 There is a various reading upavuhayetha =
 upavuhyetha? from upa-vah, 'to bring near.'

UPASAṆKAMATI.

Upasaṅkamati is sometimes used for upak-
 kamati, 'to attend on as a physician, to treat.' See
 Mil. pp. 169, 233, 353; Sum. p. 7.

UPASAṂHITA.

"Nimittam parivajjehi subham rāgūpasamhitam"
 (Sutta Nipāta II. 11. 7; see Thera G. v. 970, p. 88; Jāt.
 II. pp. 134, 172).

Upasaṁhita (pp. of upa-saṇḍhā), 'accompanied
 by,' 'connected with.'

UPASSUSSETI.

"Kiñ ca me pahittassa lohitam n' ūpasussaye"
 (Sutta Nipāta III. 2. 9; see Āṅguttara II. 2).

Upasusseti caus. of upasussati, 'to dry up.'

UPASOBHATI, UPASOBHETI.

"Kapi va sīhacammena na so ten' upasobhati"
 (Thera G. v. 1080, p. 96).

"Nāriganā candana sārāḷittā

Ubhato vimānam upasobhayanti"

(Vimāna LII. 6). See Mahāvagga VIII. 1.

Upasobhati (Sk. upa-çubh), 'to appear fine.'

UPĀTIPANNA.

"Ye ve na taṇhāsu upātipannā vitareyya ogham
 amamā caranti" (Sutta Nipāta III. 5. 9, p. 88).

Upātipanna (upātipad, not in Sanskrit), 'lost.'

UPĀTIVATTA.

"Jātimaraṇam upātivattā" (Sutta Nipāta III.
 6. 11).

"Devā musāvādam upātivatto" (Jāt. III. p. 7).

U p ā t i v a t t a (u p ā t i - v ṛ i t), 'escaped from,' 'free from.'

UPĀDINNA, UPĀDINNAKA.

"Aṭṭhi rūpaṃ u p ā d i ṇ ṇ a ṇ" (Dhammasaṅgaṇi 585).

"Ajjhatarūpe 'ti ajjhattaṃ u p ā d i ṇ ṇ a r ū p e" (Sutta Vibhaṅga, p. 113).

"An-u p ā d i ṇ ṇ a k a ṇ muñcitvā u p ā d i ṇ ṇ a k a ṇ gaṇhāti" (Sum. p. 187; see p. 217, where u p ā d i ṇ ṇ a k a occurs).

U p ā d i ṇ ṇ a, from u p a - d ā, 'assumed,' 'undertaken.'

UPĀRAMBHA.

Childers cites this word from the Abhidhānap° with the meaning of 'being angry with a person?' In the following passage it seems to mean 'ill-disposed, hostile.'

"U p ā r a m b h a c i t t o d u m m o d h o s u ṇ ā t i j i n a s ā s a n a ṃ" (Thera G. vv. 360-3, p. 40).

"Tattha [pariyatti] duggahitā u p ā r a m b h ā d i h e t u p a r i y ā p u t ā a l a g a d d ū p a m ā" (Sum. p. 21; Ibid. p. 263).

UPAHARATI.

"Hand'assa dhanam u p a h a r ā m ā t i" (Sum. pp. 301, 302).

U p a h a r a t i (Sk. u p a - h ṛ i), 'to bring, to offer.'

UPAHIMSATI.

"Te pi 'ham u p a h i ṃ s e y y a ṃ" (Jāt. IV. 156).

U p a h i ṃ s a t i (Sk. u p a - h i ṃ s), 'to inquire, hurt.'

UPPIḌA.

"Sukhī an-u p p i ḷ a p a s ā s a - m e d i n i ṃ" (Jāt. III. p. 443).

U p p i ḷ a (Sk. u t - p i ḍ a), 'oppressing.'

For u p p i ḷ e t i see Jāt. I. p. 483; II. p. 245; Therī G. Com. p. 188.

UPOCITA.

"Mahāsayanam u p o c i t a = s i r i s a y a n a m u p o c i t a" (Jāt. IV. p. 371).

U p o c i t a (upa-ava-ci, not in Sanskrit), 'abounding in.'

UBBATTETI.

Childers has no instances of *ubbatteti* in the sense of 'to cause to swell or rise' (as a river or sea), 'to overflow.' Cf. Sk. *ud-vṛit*, 'to swell, rise.'

"Gaṅgāsotam *ubbattetvā*" (Jāt. III. p. 361).

"Samuddam *ubbattetvā*" (Ibid. IV. p. 161-2).

UBBANDHA.

"Varam me idha ' *ubbandham* yañ ca hīnam pun' ā-care

dāḥapāsaṃ karitvāna rukkhāsākhāya bandhiya"

(Therī G. v. 80, p. 131).

Ubbandha (Sk. *ud-bandha*), 'hanging oneself.'

UBBAHA.

"Sukhumam sallam *dur-ubbaham*" (Thera G. v. 124).

Dur-ubbaha 'hard to draw out,' from *ud-vṛih*, 'to draw out.' Cf. *udabbahati*, 'to draw out' (Sutta Nipāta. I. 1, 4, where we ought perhaps to read *udabbahi*).

UBBIGGA, UBBIJJANĀ, UBBEGAVĀ, UBBEGĪ, UBBEJITĀ.

"*Ubbiggo utraṣṭo samviggo*" (Mil. p. 23).

Ubbigga-hadaya (Jāt. III. p. 313, v. 131; see Thera G. v. 408).

"*Niccaṃ ubbegino kākā vaṅkā pāpena kammunā laddho piṇḍo na piṇeti*" (Ibid. p. 313; v. 133).

The Com. explains *ubbegino* by *ubbegavanto*.

Ubbiggo=Sk. *ud-vigna*; *ubbegavā* and *ubbegī* are formed from *ud-vega*, 'distress.'

"*Paritassanā ti ubbijjanā phandanā*" (Sum. p. 111).

Ubbijjanā, 'agitation.'

For *ubbejitā* (Cf. Sk. *ud-vejita*), see Puggala IV. 13.

UBBISATI.

“Tassāsanne eko paccantagāmakō kadaci vasati kadāci ubbisati Vānaragaṇo ubbisita kāle (v. l. ubbasita kāle) āgantvā tassa phalāni khadati” (Jāt. II. p. 76.

Ubbisati (Sk. ud-vas), ‘to live away’

UBBHATA, UBBHĀRA.

“Kathaṇ ca bhikkhave ubbhataṃ hoti kaṭhinam? Atth’ imā . . . mātikā kaṭhinassa ubbhārāya” (Mhv. VII. 1. 7).

For ubbhata = uddhata, ‘drawn out,’ see Jāt. IV. p. 195.

Ubbhata (Sk. ud-dhṛi), ‘suspended.’

Ubbhāra = uddhāra (Sk. ud-dhāra), ‘suspension.’
Cf. ubbhaṃ = uddhaṃ.

For uddhāra, ‘debt,’ see Jāt. II. p. 341.

UBBHIDA.

“Ubbhidodako ti ubbhinna-udako” (Dīgha II. 78; Sum. p. 218).

Ubbhida (Sk. ud-bhida), ‘breaking or bursting forth.’

For ubbhida, ‘kitchen salt,’ see Mhv. II. 8. 1.

UBBILLĀVITA.*

Under the article, “Ubbillāpita” † (see Jāt. II. p. 9), Childers, in his Pāli Dictionary, discusses very fully the exact meanings of ubbillāvitatta, ubillāvita, and ubilla, without coming to any decision as to the etymology of these terms. Of the first he says, “I have little doubt that ubbillāvitatta is simply ubbillāpita+tva, ‘state of being puffed up,’ p pass-

* *Academy*, September, 1887. No. 8vo, p. 153.

† “Cetaso ubbillāvitattam” (Milinda, p. 183, l. 9-10; Brahmajāla Sutta p. 9, ed. Grimblot, Sum. p. 122), “Ānandito sumano ubbillāvito” (Mil. p. 183, l. 11-12).

ing into r." He considers that the passive participle, ubbillāpita, pointed to a verb, ubbillāpeti or ubbilleti, representing an original ud-velayati, 'to throw upwards,' from a root vil or pil; and he quotes the adjective ubbillāvī from Buddhaghosa's Commentary on the Brahmajāla Sutta, "Ubbillāvin o bhāvo ubbillāvitattaṃ. Kassa ubbillāvitattaṃ cetaso ti? Uddhacāvahāya. Ubbillāpanapītiyā etaṃ adhivacanaṃ" (see Sumaṅgala, p. 53, Pāli Text Society's edition, 1886), which presupposes a noun ubbilla, 'elation,' whence a denominative verb, ubbilleti, might be derived.

This ubbilla, according to Childers, would represent a possible (Sanskrit) udvilya or udvella. There is a Sanskrit audbilya, 'elation,' in Divyāvadāna, p. 82, l. 30, and a variant udvilya in Saddharmapuṇḍarikā (B. Lot. 308), which Childers rightly, we think, sets down as a coinage of the North Buddhists in their attempts to Sanskritise such Pāli words as they did not quite understand.

Dr. Ed. Mueller (Pāli Gram., p. 12) derives ubbilla from "udvela in ubbilla bhāva, 'lengthiness.'" (Saddhammopāyana v. 167 p. 36). But ubbilla bhāva does not mean 'lengthiness,' but 'elation' (see Sum. p. 122). The form ubbilla seems to have led Childers off the track of the true source of the word ubbillāpita. Instead of starting with the noun ubbilla, I would begin with the verbal form ubbillāvita and its variant ubbillāpita. Before going further, it must be noted that the Burmese texts occasionally furnish us with a reading less Prakritised than that of the Sinhalese versions, and, therefore nearer to the Sanskrit than the Pāli corresponding term. The Burmese various reading in this case is uppilāpita for uppilāvita, from uppilāveti, the causal of uppilavati (=upplavati, 'to float over or upon,' 'to bound,' 'to be buoyant.' Cf. Sanskrit utplavate).

Childers makes no mention of plu (sometimes pilu or

palu in Pāli) with *ut*; but *uppilavati* occurs with the sense of 'to float' in *Milinda*, p. 80—"Khuddako pi pāsāno vinā nāvāya uḍake uppilaveyyāti"; "Kummo uḍake uppilavanto" (*Ibid.* p. 370). "Uḍake-piṭṭhe lābu-kaṭāhaṃ viya appakena pi uppilavanti" (*Sumaṅgalā* p. 256, l. 8). In *Jāt.* III. p. 485, *upplavamaṇa* is employed in the Commentary to explain *pariplavanta*. We also find *uppilavati* in the sense of 'to be joyous, elated' (after drinking intoxicants)*. In an amusing story in the *Jātaka*, book II. p. 97, we have an account of some asses that got intoxicated and elated through imbibing sour wine-lees, while the thorough-bred horses remained sober after drinking much stronger liquor:

"Sindhavakule jātasindhavā pana grandhapānam pivitvā nissaddā sannisinā na uppilavanti."

The *Gāthā* has

"Dhorayha-silica kulamhi jāto
na mājjaṭi aggarasam pivitvāti."

Here *uppilavati* = *mājjaṭi*, 'to be elated, buoyant'; the causal participle *uppilāvita* or *uppilāpita* would thus signify 'elated,' 'buoyed up.'

The form *uppilāpita* offers no difficulty, for *uplāpeti* (= *uplāveti*, *uppilāveti*) occurs in *Jāt.* IV. p. 162, in the sense of 'to flow over, overwhelm':

"Uplāpayam [samuddam] dīpam imam uḍaram"
(*Cf. uplāvita Mah.* 230).

We have, too, the form *opilāpeti* for *opilāveti* (= *ava + plu*), 'to cause to sink,' which is well established (see *Jāt.* I. pp. 212, 238; III. 301; *Sutta Nipāta*, I. 4. 7, p. 14; *Mahāv.* X. 4. 5; *Sutta V.* II., p. 15. The passing of *v* into *p* is seen in Pāli *palāpa*, *lāpa* = Sanskrit *palāva*, *lāva*. The change from *uppilāvita* to *ubbillāvita* is probably due to the influence of the *v* (*Cf. Pāli vanibbaka* = Sk. *vanīpaka*. The doubling

* 'Elevated' is a slang term applied to those persons whose depressed spirits are raised by the spirits they have imbibed.

of the consonant *l*, though not common, receives support from such forms as *paribbasāna*=*parivasāna*, *ummā*=*uma*, *upakkilesa*=*upakleṣa*.

In *Udāna* IV. 2, p. 37, we find the expression “*manaso ubbilāpa*” (*v.l.* *ubbilāva*, *uppilāva*), ‘elation of mind.’ Here we have a single *l* in all the MSS., which lends great support to the etymology, here proposed, of *ubbillāvita*. On referring to the Com., consulted by the editor, a MS. of Burmese origin, though in Sinhalese writing, we find the following note :

“*Manaso uppilāpāti* (*sic*) *cetaso uppilāpā vitakkārā cittassa uppilāpita* - *hetukāya manasā uppilāpetvā*.”

All this, however, leaves the noun *ubbilla* unexplained; but the form *ubbilāva* tends to show that there was a noun *uppilava* or *ubbilava*, contracted to *ubbila* just as *an-avaya*=Sk. *an-avayava* and *appatissa*=Sk. *appatissava*. Other compounds of *plu* occur not registered by Childers. Cf. *upaplavati* (*Sutta Nipāta* V. 18. 22, p. 208), *niplāvete*=*viplāveti* (*Jāt.* I. p. 326) and *sam-uppilavati* (*Sutta Nipāta* III. 10. 14).

Dr. Trenckner thinks that the Sk. *ud-vell* is against the etymology here proposed. Pāli, however, has *vellita*, *pavellita*, *saṃvellita*; and as the Prakrits record *uvvellita* there is no reason why Pāli should prefer *ubbillita* to *ubbellita*.

UMMASATI, UMMASANĀ.

“*Ummasānānāma uddham uccāranā*” (*Sutta Vibhaṅga* I. p. 121).

“*Itthi ca hoti itthisaññī sāratto ca bhikkha ca naṃ itthiyā kāyena kāyaṃ . . . omasati ummasati . . . āpatti saṅghādisesassa*” (*Ibid.* I. p. 121).

Ummasati (*un + mriṣ*), ‘to rub up against.’

UMMUJJA, UMMUJJANA, UMMUJJATI.

“*Udake ummujja-nimujjaṃ karonti*” (*Jāt.* IV. p. 139. See *Udāna* I. 9; *Anguttara* III. 60. 4).

For *um mujjana* see Sum. p. 115, and *um mujjati* Jat. III. 507, Sum. pp. 37, 127; Udāna I. 9; Puggala VII. 1, p. 71.

Ummuja (*un-majja*), 'emerging.'

Ummujjana (Sk. *un-majjana*), 'emerging.'

Ummujjati (Sk. *un-majjati*), 'to emerge.'

UMMI, ŪMI.

Childers gives no references to any text for the use of *ummi*, *ūmi*, but see Sutta Nipāta IV. 14. 6; Thera G. v. 681.

"*Api n utaṃ . . . udakaṃ . . . ūmi jātaṃ hoti*" (Mil. p. 260).

The pl. *ūmiyo* occurs in Jāt II. p. 216.

URŪḤAVĀ.

"*Sataṃ hemavatā nāgā isādantā urūḥavā*" (Vimāna XX. 9).

Urūḥavā (*ud-rudhava* not in Sanskrit), 'large,' 'immense.'

ULLAṄGHANA, ULLAṄGHETI.

"*Ullaṅghana-samattha*," 'fit to sail over,' applied to a ship (Jāt. IV. p. 5).

In Sutta V. *ullaṅghana* = 'passing over or across'?

"*Ullaṅghana nāma uddham uccāranā*" (Sutta Vibhaṅga I. p. 121).

"*Itthi ca hoti, itthisaññī sāratto ca bhikkhu ca naṃ itthiyā kāyena kāyaṃ . . . olaṅgheti ullaṅgheti . . . āpatti saṅghādisesassa*" (Sutta Vibhaṅga I. p. 121).

Ullaṅgheti (Sk. *ul-laṅgh*), 'to pass across.'

ULLAPANA.

"*Ūhasanam pi sannipāto ullapanaṃ pi sannipāto*" (Mil. p. 127).

"*Ummādana ullapana kāmā cittapamāthino*" (Therī G. v. 357).

For ullapana, 'laying claim to,' see Sutta Vibhaṅga I. p. 101.

Ullapanā (ud-lapana), 'calling out.'

ULLIKHANA, ULLIKHITA.

"Kocchan ti massūnaṃ kesānañ ca ullikhana = kocchaṃ" (Therī G. Com. p. 212).

"Upaḍḍh ullikhihi kesehi" (Udāna III. 2).

Ullikhana, 'cutting.' Ullikhita (Sk. ul-likh), 'cut.'

In Mahāvagga VII. 1. 5, ullikhita = marked.

ULLOLA.

"Janapado ullola bhavissati" (Jāt. IV. p. 476; see p. 306).

Ullola, 'agitated, disturbed,' from ud-luḍ.

For ullola, 'wave,' see Jāt. III. p. 228.

ULLOKAKA, ULLOKETI.

"Puthusatthārānaṃ mukhulloka kāti puthujjanā" (Sum. p. 59).

"Sāmino tuttha-paḥaṭṭhaṃ mukhaṃ ullokayamāno vicaratīti mukhulloka ko" (Ibid. p. 168).

"Sabbe Bhagavantam eva ullokayamānā nisīdīmsu" (Ibid. p. 153; Mil. p. 398; Jāt. I. 253; II. 221; see Saṃyutta XI. 1. 3; Cull. VII. 3. 8).

For ullokita (sb.) see Sum. p. 193.

UYYODHIKA.

"Uyyodhikan ti yattha sampahāro diyati" (Dīgha I. 1. 14; Sum. p. 85; Sutta Vibhaṅga II. p. 107), 'a plan of combat.'

URABBHA.

Childers has no references for this word; but see Saṃyutta III. 1. 9; Puggala p. 56; Aṅguttara III. 99. 7.

USUMĀ, USMĀ.

"Usmā-tthānā apakkamma tasu tāsu rukkhacchāyāsu nisīdīmsu" (Sum. p. 310).

“Dve tvayo pallaṅke u s u m a ṃ gāhāpento” (Ibid. p. 186).

See Dhammasaṅgaṇi 964; Mil. 153; Jāt. I. 243; II. 433.

U s m ā = u s u m ā, ‘heat.’

USSAṆKĪ.

“Bhīto ubbiggo u s s a ṇ k ī utraṣṭo antepuraṃ pāvīsi” (Sum. p. 135).

“Bhīto ubbiggo u s s a ṇ k ī . . . vihāsiṃ” (Udāna II. 10).

U s s a ṇ k ī (u t - ṣ a ṇ k h i n not in Sanskrit), ‘distrustful,’ ‘fearful.’

USSAKKATI.

“Mahāsamudde udakaṃ . . . u s s a k k i t v ā velāya paharati” (Mil. p. 260, l. 22).

“Mahāsamudde udakaṃ hatthasatam pi dve pi hatthasatāni gagane u s s a k k a t ī t i” (Ibid. l. 25).

U s s a k k a t i (= u t - s ṛ i p not in Sanskrit), ‘to rise up.’

USSADA.

Childers quotes u s s a d a in the sense of ‘protuberance,’ but in the first passage referred to (Dhammapada p. 95) u s s a d a does not mean this.

In the second reference Dhammapada, p. 339 = Jāt IV. p. 188 u s s a d a means ‘a bump or swelling.’ “Gohanu-kena kotthāpetvā u s s a d e dassetvā.”

In the first reference u s s a d a must mean ‘rubbing in a scented unguent,’ ‘anointing.’

“Alaṅkato maṭṭha-kuṇḍali

Mālābhārī haricandan u s s a d o”

(Dh. p. 95 = Jāt. IV. p. 60 = 88. 1; Vim. 53. 7).

The Com. explains haricandan u s s a d o by suvaṇṇavaṇṇa-
ṇena candena a n u l i t t o.

We can compare this with “Alaṅkatā suvasanā mālinī
candan u s s a d ā” (Thera G. v. 267).

We find parallel expressions where *ussada* = *uccādana* is replaced by another term. Cf. "Alaṅkāṭā suva-saṇā mālinī caṇḍaṇokkhitā" (Therī G. v. 145).

Okkhita = *okhita*, from Sk. *okh*, 'to adorn.'

"Alaṅkāṭā caṇḍaṇa-sāra-vositā" (V. Vimāna LXIV. 15, 16).

"Pitacaṇḍaṇalittāṅga" (Ibid. XLVII. 1).

"Nāriganā caṇḍaṇa-sāra-littā" (Ibid. LII. 6, 8).

The expression *sattussada*, 'having the seven protuberances' (Mahapadhāna Sutta), one of the thirty-two superior marks of a Buddha, seems to refer to the soles, palms, shoulders, and back, which were rounded and full (see Man. Buddhism p. 382, 2nd ed.). This term occurs in Mahāvyaṭpatti, p. 6.

But *sattussada* in Dīgha III. 1. 1 is explained as follows: "Sattussadaṇṭi sattehi ussadaṃ, ussannaṃ bahujaṇaṃ ākiṇṇa-manussaṃ posāvaṇiya-hatthi-assa-mora-migādi aneka-satta-samākiṇṇaṇ cāti attho" (Sum. p. 245). Here *ussada* = crowd, multitude. In Jāt. IV. p. 309 we have *catussadaṃ*. "Catussadaṃ gāmaṇaṃ samiddhaṃ dinnāṃ hi so bhuñjatu Vāsavena." The Com. has the following explanation: "Catussadaṇṭi ākiṇṇamanussatāya manussehi pabūṭadhaṇṇatāya dhaṇṇena sulabhadārutāya dārūhi sampānnodakatāya udakenāti catūhi ussannaṃ catussadasamānāgataṇṭi attho."

There is a metaphorical use of the word *ussada* in the sense of 'desire' or 'conceit.'

"Tam ahaṃ brūmi brāhmaṇaṃ

silavantāṃ an-ussadaṃ"

(Sutta Nipāta III. 9. 31).

Ibid IV. 14. 6; Udāna I. 4 = Mahāvagga I. 2. 3 = Sutta Nipāta IV. 3. 4:—

"Yass' ussadā n' atthi kuhiñci loke," for whom there are no desires anywhere in the world (Fausböll). Oldenberg translates 'whose behaviour is uneven to

nothing in the world' (Vinaya Texts I. p. 80). But is not the sense rather arrogance or conceit (superbia)?

For the use of *ussanna* see Sum. p. 7; Jāt. III. 418; Jāt. IV. 140; Therī G. v. 444; Sumaṅgala p. 179; Sutta Vibhaṅga I. p. 286; Dhṛp. 94; Cull. X. 15. 1.

USSĀDA, USSĀDANAM, USSĀDETI.

"Ko majjhe saṁsido, ko thale *ussādo* (v. l. *ussāro*)" (Sum. p. 122).

Ussāda = 'throwing-up on.' Cf. Sk. *ut-sāḍaka*.

"Yathā . . . mahāsamuddo na matena kuṇapena saṁvasati, yaṁ hoti mahāsamuddo matam kuṇapam tam khippam eva tīram upaneti thalam vā *ussādeti*" (Mil. p. 250 = Cullavagga IX. 1. 3; Mil. p. 187).

In a parallel passage in Udāna v. 5. 3 we find *ussāreti* (Burmese lection). See Mahāvagga VIII. 1. 22; Cullavagga VI. 11. 3; Jāt. I. 419, 434. Cf. *ussāraṇa-bhaya* (Jāt. I. p. 419).

"Idh' ekacco yodhajivo sahati rajaggaṁ . . . api ca kho *ussādanam* yeva sutvā saṁsīdati . . ." (Puggala V. 3).

Ussādana (Sk. *ut-sāḍana*), 'rout, defeat'?

Ussādeti (Sk. *ut-sāḍayati*), 'to cause to rise up on,' 'to throw on.'

USSUSSATI.

"*Ussussati anāhāro*" (Sutta Nipāta V. 1. 10).

Ussussati (Sk. *ucchush*), 'to be dried up.'

ŪHANA.

"*Ūhana-lakkhaṇo kho . . . manasikāro, chedana-lakkhaṇo paññāti*" (Mil. p. 32).

Ūhana = Sk. *ūhana*, 'synthesis' as opposed to *chedana*, 'analysis.'

ŪHASATI, ŪHASANA.

"*Ūhasanam pi sannipāto ullapanam pi sannipāto*" (Mil. p. 127).

Ūhasati (= *ud-has*), not in Sanskrit, 'to laugh.'

ŪSA.

Childers defines ūsa as 'salt ground,' but in *Āṅuttara* III. 70. 6 it seems to be used for some 'saline substance,' perhaps nitrate of soda for cleansing clothes.

EKATTA.

Childers gives ekatta, 'unity,' but it is also used in the sense of 'solitude.'

"Na me taṃ phandati cittaṃ, ekatta-nirataṃ hi me" (Thera G. v. 49, p. 8). See Mil. p. 162.

EKĀGĀRIKA.

"Ekāgārikan ti, ekam eva gharaṃ parivāretvā vilumpanaṃ" (Sum. p. 159).

See *Āṅuttara* III. 50; 151. 2; *Puggala* p. 55.

ERETI.

"Lahuko vata me kāyo phuttho ca pītisukhena vipulena tūlam iva eritaṃ mālutena pilavati va me kāyo"

(Thera G. v. 104; see v. 754).

Vāterita (*Vimāna* XXXIX. 4), hadayerita (*Ibid.* LXIV. 20. 22).

"Na ukkhiṇe no ca parikkhiṇe pare, na okkhiṇe pāragataṃ na eraye" (Thera G. v. 209; see v. 260).

"Yathā pi nāvaṃ puriso 'dakamhi
ereti ce naṃ upaneti tiraṃ"

(Jāt. IV. p. 478).

"Khippam giraṃ eraya vaggu vaggum haṃso va paggayha sanikaṃ nikūjaṃ" (Thera G. v. 1270).

Ereti (Sk. erayati), 'to move, raise, raise the voice, utter.'

EḷAKA.

"So na eḷaka-m-antaraṃ [paṭigaṇhāti]" (*Āṅuttara* III. 151. 2; *Puggala* p. 155; *Sihanāda Sutta*, *Dīgha* VIII.).

Eḷaka is explained in the Commentary by ummāra, 'threshold.' It is evidently the same word in the first

term of the compound “eḷaḷa - pādaka-piṭha” (Cullavagga VI. 2. 24) explained in the Vinaya Texts (III. p. 165) as ‘a chair raised on a pedestal.’ The translation throws no light on the meaning of eḷaḷa. Buddhaghosa has the following note: “Eḷaḷa-pādaka-piṭhaṃ nāma dāru-paṭṭikāya upari pāde ṭhapetvā bhojana-phalakam viya katapiṭhaṃ vuccati.” The chair (piṭha) stood on a low projecting platform of wood or stone (eḷaka) by which it was mounted, and on which the sitter placed his feet. Such a chair was disallowed to the bhikkhus as being too comfortable.

Eḷaḷa in the sense of ‘threshold’ was merely a slab of wood or stone placed under an entrance door.

Nothing is known of the origin of the word. Can it be connected with Sk. eḍuka, ‘a wall, tomb,’ originally a stone slab?

•
OKADḍHATI.

“Taṃ maṃ tato sattavāho ussannāya vipullāya vadḍhiyā
Okadḍhati vilapantim acchinditvā kulagharassa”
(Therī G. v. 444).

Okadḍhati (Sk. ava-kriṣh), ‘to drag along.’

OKAPPETI.

“Aparam pi bhante uttarim kāraṇaṃ brūhi yenāhaṃ
kāraṇena okappeyyanti” (Mil. p. 150).

“Tasmā tassa balavato . . . oṇamanena sadevako loko
oṇamissati okappessati . . .” (Ibid. p. 234).

“Tihi ākārehi diṭṭhe vematiko diṭṭhaṃ n’ okkappeti
diṭṭhaṃ nassarati” (Sutta Vibhaṅga II. p. 4).

“Acira-pabbajitassa hi kathā okappanīyā na hoti”
(Sum. p. 143).

Okkappeti (Sk. ava-klṛip), ‘to consider as possible,’
‘to be fit.’

Okappanā, in Dhammasaṅgaṇi p. 12, is given as one
of the synonyms of saddhā.

OKIRINĪ, OKILINĪ.

“Idhāhaṃ . . . addasaṃ itthim upakkaṃ okiliniṃ,

okirinim . . . sã issãpakatã sapattim aṅgarakatāhena okiri” (Sutta Vibhaṅga I. p. 107).

Here upakka or uppakka = baked. Does okilini (= [o] kilinnakasarirā) mean ‘dried up,’ and okirini (= aṅgaraparikiṇṇā), ‘sooty,’ ‘begrimed with soot.’

OKKANTATI.

“Issassa upakkhandhamhā okkacca caturaṅgulaṃ tena nemim pariharesi . . .” (Jāt. IV. p. 210).

Okkaccā-ti okkantitvā (Com.).

Okkantati (Sk. ava-kṛit), ‘to cut off’

OKKANTI, OKKAMANA.

“Bodhisattassa gabbh’ okkanti yā” (Sum. p. 130).

“Mātu-kucchim okkamane” (Ibid. p. 145).

Okkanti (= Sk. avakrānti), ‘descent.’

Gabbh’ okkanti = entrance into the womb.

Okkamana (= ava-kramana), ‘descent.’

OKASSETI.

“Tato sucim gahetvāna vaṭṭim okassayām’ aham” (Therī G. 116, p. 135).

“Yadi bhante Nāgasena Tathāgatassa tā upamā aññatā, tena hi Buddho asabbaññū; yadi ñātā, tena hi okassa pasayha vīmaṃsāpekho paṇāmesi, tena hi tassa akāruññatā sambhavati” (Mil. p. 210).

“Sutaṃ me taṃ bhante vajjī yā kulitthiyo kulakumāriyo tā na okassa pasayha vāsentīti” (M. P. S. p. 3).

Okasseti (Sk. ava-kṛish), ‘to drag out or away,’ ‘draw away.’

OGAṆA.

“Migaluddo mahārājā Pañcālānaṃ rathesabho

Nikkhanto saha senāya ogaṇo vanam āgamā”

(Jāt. IV. p. 432).

Ogaṇa = avagaṇa (Sk. ogaṇa), ‘without a retinue.’ Cf. opatta = nippatta = leafless (Jāt. III. p. 495).

OGADHA.

Childers quotes no texts in dealing with this word, but compare :—

“Tvañ ca me maggam akkhāhi añjasam amat’ ogadham” (Thera G. v. 168, p. 22). For antogadha see Sum. p. 59.

OGAMANA.

“Ogamanañ ti atthaṅgamanam” (Dīgha I. 1. 25; Sum. p. 95).

Ogamana = Sk. ava-gamana, ‘setting.’

OGGATA.

“An-oggatasmiṃ suriyasmim tato cittam vimucci me” (Thera G. v. 477).

“Rattandhakāre ti oggate suriye” (Sutta Vibhaṅga II. p. 268).

Oggata = apagata, ‘set.’

OCARAKA, OCARATI.

“Ete bhante māma purisā carā ocarakā janapadam ocaritā āgacchanti||tehi paṭhamam ociṇṇam ahaṃ pacchā osāpayissāmi” (Samyutta III. 2. 2).

“Ete bhante mama purisā corā ocarakā janapadam ocaritvā āgacchanti- tehi paṭhamam otiṇṇam, ahaṃ pacchā otarissāmi [v. l. osāyissāmi]” (Uddāna VI. 2).

Ocaraka occurs also in Sutta Vibhaṅga Pār II. 4. 1, p. 47, and is explained by the Old Com. (Pār. II. 4. 27, p. 52) as follows:

“Ocarako nāma bhaṇḍam ocaritvā āchikkhati itthannāmaṃ bhaṇḍam avaharā ti.”

The Com. to the Udāna explains ocarakā by hetthā-carakā and carapurisā; ocaritva by vīmaṃsitvā and osāyissāmi by paṭipajjissāmi karissāmi.

Buddhaghosa on Pār. II. 4. 27 has the following note:

“Ocaratīti ocarako. tattha tattha anto anupavisa-tīti vuttam hoti.”

Ocaraka (not in Sanskrit), ‘emissary,’ ‘agent.’ In

Div. 127. 26, *ava-caraka* = footman, runner; *ocarati* (Sk. *ava-car*, 'to go down towards'), 'to visit.'

OCINĀTI.

Nānāratana-m-ocita (Jāt. IV. p. 135) *dum-ocita* (Ibid. p. 156).

Ocita (Sk. *ava-cita*) = *sañcita*, 'filled.'

"... *Acchāya atibharitāya amataghaṭikāyaṃ dhammakatamatto, katapadam jhānāni ocetum*" (Thera G. v. 199).

Oceti (Sk. *upa-ci*) = *upaceti* = *bhāveti*, 'to cultivate.'

OṬṬHI-VYĀDHĪ.

"*Tadā tassa rañño eka oṭṭhivvyādhī... mahabalā ahosi.*"

Oṭṭhivvyādhī is a female elephant. Does it mean 'lip [trunk] striker'? (Jāt. III. 385-7).

OṆI.

"*Oṇi-rakkha nāma āhatam bhaṇḍam gopento*" (Sutta Vibhaṅga I. p. 53).

"*Oṇim rakkhatiti oṇirakkho yo parena attano vasanaṭṭhāne āhatam* (MS. *āhatam*) *bhaṇḍam idam tāva bhante muhuttam oloketha yāva aham idam nāma kiccam katvā āgacchāmīti vutte rakkhati*" (Buddhaghosa).

Oṇi (*avaṇi*?) must here signify 'treasure, property.'

OṆOJETI.

"*Sovaṇṇena bhinkārena udakam oṇojetvā*" (Mil. p. 236; see *Mahāvagga* I. 22. 18).

"*Oṇojetha āvuso saṅghassa cīvaram*" (Sutta Vibhaṅga I. p. 265); see *Dīpavamsa* XIII. 29, and cf. *oṇojana* (*Cullavagga* II. 1. 1). *Oṇoja* (Cull. p. 37).

Oṇojeti (Sk. *avanējayati*), 'to dedicate,' 'consecrate.'

OTAPPATI, OTĀPETI.

"*Pāṇiyam otappati*" (*Cullavagga* VI. 3. 7).

“ Bhikkhū sa-udakaṃ pattam oṭāpeti ” (Ibid. V. 9. 3; see Mhv. I. 25. 16).

Oṭappati (Sk. a va - ta p), ‘ to heat, warm.’

OTALLAKA.

“ Kuto nu āgacchasi rummavāsi
Oṭallako paṃsupisācāko va ”

(Jāt. IV. pp. 380-4).

“ Oṭallakoti lāmaḥ olamba-vilamba-nantaka-dharo ”
(Com.).

Oṭallaka = oṭālaka = oṭāraka? Cf. Sk. avatāraṇa, ‘ the ends or border of a garment.’

OTTAPATI, OTTAPPETI.

“ Yaṃ na oṭappati oṭappitabbena na oṭappati
pāpakāṇaṃ akusalāṇaṃ dhammāṇaṃ samāpattiyā idaṃ
vuccati an-oṭappaṃ ” (Puggala II. 5).

“ Athāyaṃ itarā pajā puññābhāgā ti me mano
saṅkhātum no pi sakkomi musāvādassa oṭappeti ”
(Saṃyutta VI. 2. 3).

Oṭapati = avatappati for apatappati
(Sk. a pa - tra p), ‘ to be ashamed.’

The N. Buddhist form for oṭappa is apatṭāpya
(Mahāvīratpatti p. 32).

ODAPATTIKIYĀ, ODAPATTAKINĪ.

“ Oḍapattikiyā mayhaṃ sahaajā ekasāsani ” (Cariyā
Pit. II. 4. 8, p. 86).

Among the ten kinds of wives mentioned in Sutta
Vibhaṅga I. p. 189 we find oḍapattakinī upon which
we find the following note (p. 140), “ oḍapattakinī
nāma udaka-pattam āmasitvā vāseti.”

Oḍapattikiyā = ‘ water-bowl-carrier.’

ODAGYA.

This word is given in the Dhammasaṅgaṇi 9, 86 as one
of the synonyms of pīti.

Odagya = audagrya, 'elation' (not in Sanskrit)
from udagra.

ODANIKA.

"Odanika-ghara-vithi" (Jāt. III. 49).

Odanika, 'a cook.'

ODARIKA.

"Hitvā gihitvaṃ anavositatto mukhanaṅgalī odariko kusīto" (Thera G. v. 101, p. 15).

"Puggalo . . . luddho odariko" (Mil. p. 357-8).
Cf. odara in Dhammapada p. 96.

Odarika (Sk. andarika), 'gluttonous.'

ONAMATI, OṆAMATI.

"Unnatā bhūmippadesā oṇamanti, oṇatā unnamati" (Sum. p. 45).

"So so muñcati pupphāni onamitvā dumuttamo" (Vimāna XXXIX. 3).

"Siho jivitapariyādāne pi na kassaci oṇamati" (Mil. p. 400). Cf. an-oṇami-daṇḍajāta (Mil. p. 238).

Onamati (Sk. aṇa-nam), 'to bend, stoop.'

ONAYHIYATI, ONĀHA.

"Jālena ca onahiyānā
tattha hananti ayomayakūṭehi"

(Sutta Nipāta III. 10. 13).

Onayhiyati (Sk. aṇa-nah), 'to cover.'

Onāha and pariyonāha are given in the Dhammasaṅgaṇi 205, as synonyms of middha, 'sloth.'

OPATATI.

"Yathā kalandako paṭisattumhi opatante naṅgutṭhalakuṭena paṭisattum paṭibāhati" (Mil. pp. 368, 396).

"Yadā kilesā opatanti" (Ibid. p. 368).

For opātetī see Sutta Vibhaṅga II. p. 15.

Opatati (Sk. aṇa-pat), 'to fall down.'

OPĀTA.

“Opātaṃ khaṇanti” (Jāt. I. p. 148).

Opāta (Sk. a va - pāta), ‘hole, pit.’

OPĀNA.

Opāna - bhūta (Jāt. IV. p. 34: Vimāna LXV. 4; LXVI. 4; Sum. p. 177; Mahāvagga VI. 31. 11).

Opāna (Sk. a va - pāna), ‘a pond or pool for watering.’

OPILĀPETI.

“Taṃ payāsaṃ . . . usake opilāpehīti” (Sutta Nipāta I. 4. 7, p. 14).

See Jāt. I. pp. 212, 238; III. p. 301. Samyutta VII. 1. 9. Mahāvagga X. 4. 5.

Opilāpeti, the caus. of a va - plu, ‘to keep under,’ ‘to sink.’

OPUÑCHETI.

“Bhumiñ ca catujātiya gandhehi opuñchetvā . . . dhaje bandhimsu” (Jāt. IV. p. 377-8).

Opuñcheti (a va - proñch, not in Sanskrit), ‘to cleanse.’

OPUTA.

“Puthū pañcahi nīvaraṇehi āvutā nivutā oputā paticchannā paṭikujjitā ti puthujjanā” (Sum. p. 59).

Oputa = ovuta (Sk. a pa - vṛi), ‘obstructed.’

“Etthāyaṃ jano āvaṭṭo nivuto ovuto pihito pariyaṇaddho” (Mil. p. 161).

Ovaṭṭa, another form of the word, occurs in (an-ovaṭṭa) Sutta Vibhaṅga II. p. 52.

OPUNĀTI, OPUNĀPETI.

Childers only gives the metaphorical use of this word in the sense of ‘to sift.’

“Masim karitvā mahāvāte vā opuneyya” (Aṅguttara III. 83. 2).

“Sighasīghaṃ bhusikaṃ uddharāpetvā sīghasīghaṃ opunāpeyya” (Ibid. III. 92. 3).

“Bhusikaṃ uddharāpetvā opunāpetabbhaṃ opunāpetvā atiharāpetabbhaṃ” (Cullavagga VII. 1. 2, p. 181).

“Esāhaṃ bhante yo me Ālāre Kālāme pasādo taṃ mahāvāte vā opunāmi sīghasotāya vā nadiyā pavāhemi” (M. P. S. IV. p. 45).

Opunāti (ava-pū not in Sanskrit), ‘to winnow.’

OMATṬHA.

“Sattiyā viya o matṭho dayhamāne va matthake
Kāmarāgappahānāya sato bhikkhu paribbaje te”

(Samyutta I. 3. 1; II. 2. 6 = Thera G. v. 39).

O matṭha = o matṭa (Sk. ava-mṛish), ‘struck.’

OMADDATI.

“Omadda khippaṃ palighaṃ esikāni ca abbaḥ” (Jāt. II. 95).

See Cullavagga VIII. 4. 5, p. 214.

Omaddati (Sk. ava-mṛid), ‘to crush,’ ‘press down.’

ORABBHĪKA.

“Orabbhiko vā urabbhaghātakō” (Aṅuttara III. 99. 7; see Puggala p. 56; Therī G. v. 242, p. 146 [the Com. p. 199, explains orabbhika by urabbhaghātika]; Sutta Vibhaṅga I. p. 106).

ORUNDHATI.

“Orundhiya naṃ pari rakkhissāmi” (Jāt. IV. p. 480). Orundhiya = orundhitvā (Com.).

Oruddha (Therī G. vv. 445, 453).

Orundhati (Sk. ava-rudh), ‘to restrain.’

ORAMATI.

Childers has no notice of oramati, the proper meaning of which is ‘to leave off cease.’ See Sutta Vibhaṅga I. p. 54.

“Bhikkhu bhikkhuṃ . . . so ānāpetvā vippatīsārī

sāveti mā avahariti, so sutthūti oramati, ubhinnaṃ anāpatti.”

But in Mil. p. 361 oramati seems to mean ‘to be pleased,’ ‘to be satisfied.’

“Sace so me bhante paṭisunivā nandati oramati evāhaṇ taṃ pabbājemi nissayaṃ demi.”

In Jāt. I. p. 498 oramati is used in the sense of ‘to strive’ :—

“Oramāma na pārema” = we strive but do not succeed. The Com. has “udakam . . . ākadḍhema osārema.”

A parallel expression occurs in Jāt. III. p. 185 : “Vikkamāmi na pāremi.”

We see that oramāma = vikkamāma, ‘we use effort,’ ‘we strive.’

There is a similar expression in Çakuntala p. 146 (ed. Williams, 1876) : “Naṃ sahigāmi dosotti vavasidābhi na pāremi nivedidum.”

Can oramāma be an error for osāyema from avasā? See note on OSĀPETI.

OLAGGETI, OLUGGA.

“Atha kho bhikkhave Vepacitti asurindo aṭaliyo (v. ll. āṭaliyo, āṭaliko) upāhanā ārohitvā khaggam olaggetvā assamam pavisitvā” (Samyutta XI. 1. 9; see Sum. p. 41).

“Olaggessāmi te Citta āṇidvāre va hatthinam” (Thera G. v. 355).

“Tvam olaggonagacchasi” (Ibid. v. 356).

Olaggeti (caus. of avagga), ‘to attach,’ ‘fasten;’ olagga = Sk. avagga; for olugga see Sum. p. 41.

OLAṄGHANĀ, OLAṄGHETI.

“Olaṅghanā nāma hetthā onamanā” (Sutta Vibhaṅga I. p. 121).

Olaṅghanā (not in Sanskrit), ‘passing under.’

For olaṅgheti see extract quoted in ULLAṄGHETI.

OLIKHATI.

“Kese me olikhissan ti kappako upasaṅkami”
(Thera G. v. 169).

“Bahūvatasamādānā aḍḍhaṃ sīsassa olikhiṃ”
(Therī G. v. 88; Com. p. 183).

Olikhati (ava-likh, not in Sanskrit), ‘to cut off.’

OLĪYATI, OLĪYANA.

“Ete te ubho ante anabhiññāya olīyanti eke, atidhāvanti eke” (Udāna VI. 8).

In the Dhammasaṅgaṇi 1156, 1236, olīyana, ‘hesitating,’ is used as a synonym of thīna cf. an-olīna-vuttitā Ibid. 1367.

See Jāt. III. 322, where olīna = impeded? Cf. Sk. avalīna, ‘sticking to.’

OLUBBHA.

“Pindapātaṃ caritvāna daṇḍaṃ olubbha dubbalā”
(Therī G. v. 17, p. 125).

“Daṇḍaṃ olubbha gacchāmi” (Ibid. v. 27, p. 126).

See Jāt. I. p. 126.

Olubbha, ‘leaning on,’ though connected in meaning with ava-lamb, looks as if it were derived from avalabh (not in Sanskrit).

OVATṬIKĀ.

“Sakkā hoti hatthena pi dvīhi pi aṅgulihi [udakaṃ] gahetaṃ ovattikāya m pi kātum?” (Sum. p. 218).

“So taṃ sūciṃ nālikāya pakkhipitvā ovattikāya katvā” (Jāt. III. p. 282).

“Bodhisatto ovattikato sūcinālikam niharitvā adāsi”
(Ibid. p. 285).

Here ovattikā seems to be a kind of ‘bag.’

There is an ovattikā in the sense of valaya, ‘bracelet;’ “chabbaggiyā bhikkhū ovattikā m dhārenti” (Cullavagga v. 2. 1; Com. on Mhv. V. 29, 4), and a form ovattiyā (Mahāvagga VII. 1. 5) = ovattikā.

There is also the form *ovaddheyya* or *ovaṭṭheyya*
= turned back.

All these seem to point to Sk. *apa-vṛit*.

OVAMATI.

“Atha kho udapāno . . . sabbam tam tiṇaṃ ca bhusañ
ca mukhato ova mitvā acchassa udakassa . . . yāva
mukhato pūrito vissandanto maññe atṭhāsi” (Udāna
VII. 8).

Ova mati (*ava-vam*, not in Sanskrit), ‘to throw
up.’

OVARİYATI.

“Kim te aparādhitaṃ mayā yam maṃ ovariya-
m āna titthasi” (Therī G. v. 367-8).

Ovariya ti pass. of *apa-vṛi*, ‘to avoid’?

OVASSATI.

“Kadā nu maṃ pāvusakālamegho navena toyena sacīvaram
vane

Isippayātamhi pathe vajantaṃ ovassate”

(Thera G. v. 1102, p. 98).

“Kassapassa kuṭi ovassati” (Mil. p. 223-4).

“Viharassa kuḍḍo ovassati” (Cull. VI. 3. 4; see
V. 16. 1; VIII. 3. 3: Sutta Vibhaṅga II. 32, 39).

Ovassati (*ava-vṛish* not in Sanskrit), ‘to rain
down on,’ ‘to leak.’

For *ovasāpeti*, ‘to cause to be rained down on,’ see
Mahāvagga VIII. 15. 2, p. 291).

OSSAJATI, OSSAJJATI.

“Kuto samuṭṭhāya mano vitakkā
kumārakā dhamkam iv’ ossajanti”

(Samyutta X. 3 = Sutta Nipāta 5. 1, p. 48).

‘Whence arising doubts vex the mind, as boys vex a
crow’ (Fausböll).

Here is an illusion to a game played by Hindu lads of

tying a string to a crow's leg, first letting it go a little way, and then jerking it back.

The original meaning of *ossajati* is to let go or release.

"*Hadaye ossajāmi*" = "*hadaye vissajjemi*" (Jāt. IV. p. 260).

"*Atha kho Bhagavā Cāpāle cetiye sato sampajāno āyusaṅkhāraṃ ossajji, ossaṭṭha ca Bhagavato āyusaṅkhāre mahābhūmicālo ahosi*" (M. P. S. p. 26).

"*Yadā Tathāgato sato sampajāno āyusaṅkhāraṃ ossajjati tadāyaṃ paṭhavī kampati*" (Ibid. p. 27). See Thera G. 321.

"*Ossaṭṭha kāyo urago caratu*" (Jāt. IV. pp. 460, 461).

Ossaṭṭha = *nissaṭṭha* (Com.).

Cf. *āyusaṅkhāro ssa jja na* (Sum. p. 130).

OSAṆHETI.

"*Akkhīni añjotvā kese osaṇhetvā*" (Jāt. IV. p. 219).

"*Bhikkhū kocchena kese osaṇhenti*" (Cullavagga V. 2. 3).

Osaṇheti (ava-ṣlakṣhṇayati not in Sanskrit), 'to comb out,' 'to smooth.' Cf. Hindu *uñchā*, 'to comb the hair.'

OSĀPETI, OSETI.

"*Majjhe gahetvā ubhato osāpeti, ubhato koṭisu gahetvā majjhe osāpeti*" (Jāt. I. 25).

"*Ete bhante mama purisā carā occarakā janapadaṃ ocaritvā āgacchanti tehi paṭhamam ociṇṇam ahaṃ pacchā osāpayissāmi*" (Saṃyutta III. 2. 2 = Udāna VI. 2. See extract and notes under *OCARAKA* and *ORAMATI*).

Here *osāpeti* = *ṭhapeti*, from *ava-sā*.

In Thera G. v. 119 *osiya* (v. l. *opiya*) is explained by *ṭhapetvā* and *osenti*, in Therī G. Com. p. 202, by *paṭisāmetvā ṭhapenti*. See Sutta Vibhaṅga II. p. 15.

For *osāpeti* we find *oseti* (see Saṃyutta XI. 2. 10; Thera G. v. 119; Therī G. v. 283), in the sense of 'to put, place,' for which we find the v. l. *opeti*.

"*Kheḷam sarīre osi* (text *opi*)" (Jāt. IV. p. 457).

OHANATI.

“Indakhilam o h a c c a-m-anejā
te caranti suddhā vimalā”

(Samyutta I. 4. 7).

O h a n a t i (Sk. a v a - h ṛ i), ‘to take away.’

O h a c c a may also represent o h a n t y a as well as
a v a h ṛ i t y a.

KAṬAGGAHA.

“Yadā jīṇṇā bhavissamā ubho daṇḍaparāyanā
ubho pi pabbajissāma, ubhayattha kaṭaggaho”

(Thera G. v. 462, p. 49).

“Ayañ ca te rājaputti ubhayattha k a ṭ a g g a h o
devalokūpapattī ca kittī ca idha jīvite”

(Jāt. IV. p. 322).

The Com. explains k a ṭ a g g a h a by j a y a g g a h a.

Kaṭaggaha = a lucky throw, the lucky die, in contra-
distinction to k a l i g g a h a, ‘an unlucky throw.’

KAṬAGGAHA.

“Na c’eva bhogā tathārūpā na ca puññāni kubbanti
Ubhayattha k a l i g g a h o andhassa hatacakkhuno”

(Aṅguttara III. 29).

For k a l i in sense of ‘bad die’ see Dhammapada vv.
202, 252.

KAṬUKUÑCAKA.*

K u t u k u ñ c a k a occurs in the following passage from
the Divyāvadāna, p. 8, l. 3:

“Ā k r o ṇ a k ā r o s h a k ā v a y a m m a t s a r i n a h k u t u k u ñ -
c a k ā v a y a m

dānam ca na dattam anv api yena vayan pitrilokam
āgatah.”

On p. 302, l. 3, of the same work the word recurs:

* See *Academy*, Feb. 25, 1888, No. 825, pp. 186, 187.

“Ete pi matsarinā āsan k u t u k u ñ c a k ā āgrihītaparish-kārās.” *

The editors, not understanding this unusual term, have admitted into their text (p. 302) the variant reading k u t - k u ñ c a k ā, which they connect with Pāli k u k k u c c a k ā, ‘remorseful.’ Childers, however, refers the well-known k u k k u c c a to the Sanskrit k a u k r i t y a. It sometimes appears under the form k u k u c c a, as if from k u - k r i t y a; and, in Aṅuttara Nikāya IV. 196, we find a k u k - k u c c a k a j ā t a, in the sense of ‘well-formed,’ applied to a tree. It is possible that k u k k u c c a, ‘remorse,’ has a different origin, and may be derived from k ū t + k r i t y a (Cf. Sk. k ū t, ‘to sorrow’). But, be this as it may, k u k - k u c c a is never used in Pāli texts along with m a c c h a r ī, m a c c h a r a, or k a d a r i y a, but with u d d h a c c a, &c. In the passages quoted above, k u t u k u ñ c a k ā has not the sense of ‘remorseful.’

The metre of the verse quoted from p. 8 of the Divyāvadāna would seem to show that the reading k u t u k u ñ - c a k ā is to be preferred to that of k u t k u ñ c a k ā. If, then, this term does not bear the meaning, ‘remorseful,’ what is its true signification? Sanskrit gives us, apparently, no direct clue to the meaning, so recourse must be had to Pāli for its signification. Childers’s dictionary here fails us entirely, and we are compelled to look elsewhere for help in solving the difficulty. It may be noted that ā k r o ṣ a k ā and r o s h a k ā correspond to Pāli a k k o s a k ā and r o s a k ā, which are usually found together (see Saṃyutta-Nikāya III. 3. 1, p. 96; Sutta Nipāta, p. 24) in connection with m a c c h a r ā; m a t s a r i n ā h is the Pāli m a c c h a r i n o; and it may be assumed that in meaning it is synonymous with k u t u k u ñ c a k ā.

On pp. 291, 298, of the Divyāvadāna, m ā t s a r y a (= Pāli m a c c h a r i y a) is associated with ā g r i h ī t a, in Pāli a g g a h ī t a (not in Childers; but compare a g g a -

* The editors suggest ‘ostentatious’ as the meaning of ā g r i h ī - t a p a r i s h k ā r a; but the context shows that it signifies ‘having beggarly belongings,’ hence ‘mean,’ ‘shabby.’

hitatta in Puggala Paññatti II. § 3. 13; Dhammasaṅgaṇi, § 1122, p. 199), which literally means 'drawn tight or close;' hence closefisted, mean greedy. But, in the Puggala, among the synonyms of macchhariya we find not only aggahitatta and kadariya, but also katukañcukatā (written katakañcukatā in the Dhammasaṅgaṇi), an abstract noun formed from an adjective katukañcuka or katakañcuka, corresponding to an original kṛita-kañcuka or kṛita-kuñcaka, 'close,' 'near,' 'greedy' (Cf. Sk. kṛita-kapata, 'fraudulent'). Kañcuka or kuñcaka must be referred to the root kañc or kuñc, 'to draw together,' 'contract' (Cf. Sk. kañcuka and kañcukita).

The compiler or compilers of the Divyāvadāna, not recognizing the origin of katukañcuka, tried to Sanskritize it into kutukuñcaka, connecting it, perhaps, with kūtukuñcaka or kutukuñcaka. But, whatever may be the etymology of the word, there is no doubt as to its meaning, which cannot be settled offhand by an appeal to the Sanskrit dictionary. As with ekodibhāva, no amount of ingenuity exercised by Sanskrit scholars can determine its meaning apart from the Southern Buddhist texts, where it is employed in its true and legitimate sense. That Pāli terms have been altered in the process of Sanskritization needs no proof. We have several specimens in the Divyāvadāna.

The editors furnish us with a good example in sambhinna-pralāpa (p. 302) = Pāli samphappalāpa, 'nonsense.' Sampha was a word evidently unknown to the Sanskrit compiler, but it is not uncommon in Pāli. We have also a verb samphappalapati (Sum. p. 74). To this we may add vardhanīya = Pāli bhājana; niṣparusha = Pāli nippurisa. This term is applied to music, and does not mean, 'not harsh,' 'soft,' but 'not human,' 'not produced by human beings,' but by gandharvas or heavenly musicians (see Vimāna 64.10. p. 60). In the translation of the Jātaka book (p. 75), "nippurisehi turiyehi paricāriyamāno (v.l. parivāriyamāno)," the

same expression as occurs in Culla. VII. i. p. 180, is rendered 'attended by musical instruments which played of themselves.' In the Vinaya Texts, III. p. 225, it is translated 'waited upon by women performing music.' This expression, I venture to think, may be rendered thus—'entertained by heavenly music.' The Sanskrit parallel passage (Div. p. 6) is *nishparushena* (v.l. *nishpurushena*) *tūryena kridati ramate paricārayati*" (see Jāt. I. p. 58). *Utkutukaprahāna* = Pāli *ukkutikapadhāna*; *lūha* (pp. 13, 81) = Pāli *lūkha*; *phuttaka* (p. 29), a kind of bark cloth = Pāli *potthaka* (see Jāt. II. p. 432, where the form *pottha* also occurs); *phelā* = Pāli *pelā* (see *pedā*, pp. 251, 365); *abhiprāya* = *adhiprāya*, Pāli *adhippāya*; *abhyavagāhya* = *adhyavagāhya*, cf. Pāli *ajjhogāhetvā*; *abhinirnameyāmi* = *abhinirnamayāmi*, cf. Pāli *abhininnāmeti*.

Kadaliccheda, 'a kind of sword cut.' "Bodhisattvo . . . tān stambhañ kadalicchedenā khaṇḍa-khaṇḍam chettum ārabdhah" (p. 459, l. 12).

We have a similar expression in Pāli; cf. *kalīraccheja* (Mil. p. 193).

The term *kadalī* is applied to the soft stem of the plaintain tree, while *kalīra* denotes the top sprout of a plant or tree. Cf. "tadā so rājā tassa tāpassa kuddho hatthapāde vamsakalīre viya chedāpesi" (Mil. p. 201).

"Tasmim khaṇe coraghātako tikhiṇaparasaṃ gaḥetvā kumārassa taruṇavamsakalīre viya dve hatthe chindi" (Jāt. III. p. 180).

A reference to Pāli explains many difficult expressions, as *asammosa-dharman*, which does not mean 'ever alert,' but 'whose dharma or doctrine is without confusion'; *tadbahulavihārin* = Pāli *tabbahulavihārī*, 'living intent on that'; *sthavika*, p. 475, answers to Pāli *thavika*, 'a bag'; *kataccha* or *katacchu*, 'a vessel' (?), p. 398, corresponds to Pāli *katacchu*, 'a ladle or spoon' (not found in our Sanskrit dictionaries), the etymology of which is, perhaps, to be

sought in some of the modern Prakrits. The modern Hindu dialects have *karacchul* in the sense of 'spoon' used by glass- and metal-workers.

On p. 286, l. 2, we have the puzzling expression, "*sarvaṃ santah-svāpateyam*"; on p. 439, "*sarva-santam svāpateyam*"; and, on p. 291, "*prabhūta-sattā-svāpateyam*." If we take the word as it occurs on p. 291, we find it a part of a stock phrase, which we get in a simpler form in the *Dīgha Nikāya* V. 10 (*Sumaṅgalā*, p. 295); *Sutta Vibhaṅga* I. p. 18; *Samyutta*, pp. 94, 95.

In the Pāli parallel passages there is no *prabhūta-sattā-svāpateya*; but Buddhaghosa, in commenting on the passage referred to in the *Kūṭadanta-sutta*, has the following note: "*Tāta idam evaṃ bahum dhanam kena saṃgharitaṃ ti? Tumhākaṃ pitāmahādīhi yāva sattama kula-parivattāti*." The word *sattama*, Sk. *saptama* (as well as *satta*) may, perhaps, have been used in the sense of 'going back to the seventh generation,' hence 'long accumulated,' 'of long standing' (see *Jāt.* II. p. 47).

In the phrase on *Div.* p. 439, I think we ought to read "*sarvaṃ saptā-svāpateyam aputtam*," which would correspond to a Pāli phrase, "*sabbam sattamam sāpateyyam aputtakam*." Cf. the following passage in the *Samyutta Nikāya*, where *sattama* means the seventh (in succession):

"*idam sattamam aputtakam sāpateyyam rājakoṣam paveseṭi*" (*III.* 2. 10, p. 92).

Sattama, 'best,' occurs in *isi-sattama* (*Vimāna* XXI. 1.)

The phrase, *pahusanto*, 'being rich,' occurs in the *Sutta Nipāta* (I. 6. 7, p. 18), but it throws no light on the passages under discussion.

KOṆCA-NĀDA.

As *sīha-nāda*, means a lion's roar, *koṇca* ought to mean 'an elephant.' It does so in *Milinda Pañha*, p. 76:—

"*Atthi pana te . . . hatthipāmokkhaṃ ti? Āma*

bhante atthīti.” “Kin nu kho. . . . So hatthī kadācī karahaci koñcanādaṃ nadatīti.” “Āma bhante nadatīti.” “Tena hi . . . so hatthī koñcānaṃ sisso ti?”

Koñca = krauñca, from a root kruñc, ‘to trumpet.’ We find such a root in Buddhist Sānskrit, “hastinaḥ kroñcanti” (Div. p. 251).

The Editors of the Divyāvadāna explain kroñcati by ‘to trumpet’; but suggests confusion with kroçati. The root, kruç, however, is itself a weakening of a root, kruk, of which kruc and kruñc are variants. In Sutta Vibhaṅga I. p. 109, we find koñca used for the ‘trumpeting’ of an elephant.

“Idhāhaṃ āvuso Sappinikāya nadiyā tīre ānañjaṃ samādhiṃ samāpanno nāgānaṃ ogayha uttarantānaṃ koñcaṃ karontānaṃ saddaṃ assosin ti.”

Here koñcaṃ karoti = ‘to trumpet.’

In the Com. to verse 310 Therī G. p. 210, turiyā or koriya is explained by “kuñca-kāra-kukkuṭi,” ‘a cackling hen?’

EMENDATIONS.

I.

“Ime hi nāma aññatitthiyā durakkhātadhammā vassā-vāsaṃ alliyissanti saṅkāpayissanti” * (Mahāvagga. III. 1. 1).

‘Shall the ascetics who belong Titthiya schools, whose doctrines is ill-preached, retire during the rainy season, and arrange places for themselves to live in’ (Vinaya Texts. I. p. 298).

The translators propose to read saṅkappayissant. In verse we do find such forms as saṅkāpeti for saṅkappeti, but not in prose. At first one feels inclined to read saṅkāmayissanti, ‘to take possession of’; but the Sinhalese copy of the Com. reads saṅkhāpayissanti which may be a causative of kshi, ‘to dwell,’ and signify ‘to settle down quietly,’ ‘live at ease.’

* The various readings are saṅkāyissanti, saṅkhāpayissanti.

II.

“Gāmanigamā ākiṇṇā accāsanne taḥiṃ taḥiṃ
 naḷaveluvanam iva brahā kukkuṭasampati (v. l.-patā)
 avicī maññe va p h u ṭ ṭ h ā manussehi bhavissare”
 (Anāgata Vamsa vv. 38, 39).

The Commentary on v. 39 is as follows :—

“Āvicī maññe va puṭa (*sic*) . . . manussehi ran-
 taraputa (!) pūrita bhavissanti.”

In the text v. 39 for p h u ṭ ṭ h ā read p h u ṭ ā; and in the
 Com. read—

“Āvicī maññe va p h u ṭ ā . . .
 manussehi-r-antarap h u ṭ ā pūritā,” &c.

There is a somewhat similar passage in prose in Aṅguta-
 tara III. 5. 6 : “Sutaṃ me . . . ayaṃ loko avicī maññe
 phuṭo ahosi manussehi kukkuṭasampātikā gāmanigama-
 rājadhāniyo ti.”

III.

“Atha kho . . . Vepacitti aṭaliyo upāhanā
 arohitvā . . . assamaṃ pavisitvā” (Saṃyutta XI. 1. 9).

For aṭaliyo we have the various readings āṭaliko,
 āṭaliyo. These together with the reading in the text are
 all wrong. Āṭaliyo is an adjective and ought to agree
 with upāhanā, but it does not. We ought I think read
 ekatalika-upāhanā, a compound that is well known
 from the Jātaka-book :—

“Tasmā so pi rājā soḷavassapadesikaṃ puttamaṃ pakkosivā
 ekatalika-upāhanā ca paṇṇacchattaṇ ca . . .
 datvā” (Jāt. II. p. 277).

The various readings (Burmese) are eka-paṭani-
 kaṃ, ekapaṭalikaṃ.

“Mayhaṃ maggaṃ gacchantassa ekatalika-upā-
 hanā c’eva paṇṇacchattaṇ ca laddhumaṃ vaṭṭati” (Jāt. III.
 p. 79).

The various readings are ekaṃ pakalikaṃ
 ekapavālika (see also Jāt. III. p. 81, where we find
 the various reading, eka-paṭalika).

Ekaṭalika-upāhanā might mean 'single-soled sandals.' The reading *ekapaṭalika* = 'single-lined'? Compare "*anujānāmi bhikkhave ekapaḷāsikaṃ upāhanam*" (Mhv. V. 1. 30).

Buddhaghosa explains *ekapaḷāsikaṃ* by *ekapaṭalam* (See Vinaya Texts II. p. 13).

IV.

"*Kūtāgāre cāyivā tvam nirvāte sparçitāgate āsino vrikshamūleṣhu kaccin na paritapyase*" (Divyāvadāna p. 559, 1. 12).

Sparçitāgate, as it stands in the passage quoted above, is hopelessly unintelligible; and the interesting notes at the end of the *Divyāvadāna* offer no solution of the difficulty, though a very slight alteration would suffice to make sense.

Bearing in mind, as pointed out in the *Academy*, March 27, 1886, p. 222, that Northern Buddhist texts often contain Sanskritizations of Pāli forms, we must turn to Southern Buddhist texts for help in amending what is obviously a corrupt or false reading.

Nirvāte is plain enough, and corresponds to Pāli *nivāte* (= Sanskrit *nivāte*). Childers does not register *nivāta* in the sense of 'sheltered,' but assigns to it the meaning of 'lowliness,' though 'calmness' would be more in accordance with the etymology of the word: "*Gāraṇaṃ ca nivātaṃ ca*" (*Sutta Nipāta* II. 4. 8).

Nivāta, however, does occur in Pāli texts in the sense of 'shelter'd (from the wind)':

"*Channā me kūṭikā sukhā nivātā*"

(*Thera Gāthā*, st. 1; see also 51-54).

"*Sa hi parisā . . . nivāte paḍipāsikhā viya ca niccalā va nisinnā ahoṣi*" (*Sum.* p. 42).

"*Nivāte ti pabbatapāde*" (*Jāt.* IV. p. 92).

Cf. *nivātaja*. (*Ibid.* p. 156), *nivātaka* (*Jāt.* I. p. 289).

Sparçitāgate appears to correspond to Pāli *phus-*

sitaggale. This compound, not given by Childers, seems to mean 'with well-finished bolts,' hence 'well-secured.' It occurs in Thera Gāthā (st. 385):

“Mā sitena pareto vihaññittho ; pavisa tvam vihāram
phus[s]itaggalam.”

But what is more important to the elucidation of the passage quoted from the Divyāvadāna is the occurrence of a similar expression in two passages in the Anguttara Nikāya :

“Kūtāgarāni . . . nivātāni phussitāggalaṇi”
(III. 1, p. 101).

“Kūtāgarāṇaṃ . . . nivātaṃ phussitāggalaṃ”
(III. 84, p. 137).

(See Childers's note on a passage in the Mahāvamsa, 124, s.v. PHASSITO).

With these passages before us we cannot go far wrong in restoring the text by reading sparçitārgale for sparçitāgate.

V.

“Anujānāmi . . . añjanaṃ kāḷañjanaṃ . . . kapallaṇti” (Mahāvagga VI. 11).

The translators of the Vinaya Texts vol. ii. p. 50, do not translate kapalla but they give Buddhaghōsa's explanation showing that the word means 'lamp-black' used as a collyrium. Kapalla might stand for kapāla but I venture to think we ought to read kajjala, a well-known term for 'lamp-black.'

MISCELLANEOUS.

I. VULTURE OR PIGEON.

In the Hitopadeṣa and Pañca Tantra keenness of sight is ascribed to a pigeon ; in the Jātakas to a vulture. The Pāli may, perhaps, be the original.

“Yo'dhikād yojanaçatāt paçyatihāmishaṃ khagalaḥ
Sa eva prāptakālas tu pāçabandhaṃ nā paçyati”
(Hitopadeṣa I. 57).

This verse is found in Pañca Tantra, ii. 18 :

“Ardhārdhād yojanaṣatād āmisham vaikshati khagah
So 'pi pāṇvasthitam daivād bandhanam na ca paṇyati.”

The stanza as it occurs in the Jātaka book, ii. p. 51, is applied to a *vulture*, and not to a *pigeon* :

“Yan nu gijjho yojanasatam kunapāni avekkhati
Kasmā jālañ ca pāsañ ca āsajjāpi na bujjasīti.”

II. FLAMINGO OR CRANE.

In Sanskrit literature frequent mention is made of the faculty possessed by the hamsa to separate the milk from a mixture of milk and water.

“Hamso hi kṣhīram [ādatte] tan miṣrā varjayatyapaḥ”
(Çakuntala VIII. 160).

In Buddhist literature this power is ascribed to the koñca.

“Saddhimcaram ekato vasam misso aññajanena vedagū
vidvā pajahāti pāpakam koñco khīrapako va ninnagan
ti” (Udāna VIII. 8).

In Sumaṅgala, p. 305, Buddhaghosa compares an ariyasāvaka to a koñca, because if a mixture of spirit and water were put to his lips the water only would enter it !

“Bhavantare pi hi ariyasāvako jivita-hetu pi n' eva
pānam hanti, na suram pivati. Sace pi 'ssa suraṇ ca
khiraṇ ca missetvā mukhe pakkhipanti, khiram eva pavisati
na surā. Yathākim ? Yathā koñcasakuṇānam khira-missa-
udake khiram eva pavisati na udakam.”

III. THE TORTOISE SALUTATION.

“Bodhisatto nadiyā t̥hitako va mātaram vanditvā
hatthakacchapakam katvā . . . gacchatha ammā
ti āha” (Jat. III. p. 505).

What is hatthacchapakā ?

It seems to be equivalent to “kacchapa-hatthaka”
“a kind of obeisance from kacchapa, ‘a tortoise,’ and
hattha, ‘hand.’

In Çakuntala 6. 135 (p. 229 ed. Williams, 1876) we have the expression, “Kapota hastakam kritvā” “a mode of joining the hands in humble entreaty or respectful representation or fear, from kapota, ‘a pigeon,’ and hasta, ‘a hand.’”

In Sumaṅgala, p. 291, we read of a crocodile prostration, evidently marking great respect: “Rājā suṃsumāra-patitena theram vadanto: ‘naḥaṃ ayyassa arahattaṃ vandāmi puthujjana-bhūmiyaṃ pana thatvā rakkhita-sīlam eva vandāmiti’ āha.”

SPELLICANS.*

In the Dīgha Nikāya we find a list of games to which certain Samanas and Brahmans are said to be addicted. The phrase is put into the mouth of the Buddha; and the list occurring in one of the very oldest fragments imbedded in the Buddhist Scriptures (in the Sīlas), dates back very probably to the time when Gotama was living. Of each word in this list we have the traditional interpretation preserved to us in the great commentary by Buddhaghosa, who wrote about A.D. 480. One of the games is called *Santikāma*, and Buddhaghosa explains it:

“Little pieces [or men of the kind used in games] or bits of crockery are put all in a heap together. Then these they remove or replace with the nail, and, if any object in the heap shakes, he [the player] is beaten.”

See the *Sumaṅgala Vilāsinī*, just edited for the Pali Text Society by myself and Prof. Carpenter (p. 85).

Santikāma may be rendered ‘Neighbourhoods;’ but the game is clearly what is now called Spellicans. As now played, each piece has a number on it, and each player continues to withdraw (with a hook) one or other of the various pieces until in so doing he shakes the rest. Then the other player has his turn; and, when all the pieces are removed, the numbers on those taken by each player are added up, and the player with the highest number wins.

Is anything known of the history of this game in Europe? The name for it is evidently old, and connected, not with *spielen*, ‘to play,’ but with our words *spill* (a bit of paper or wood) and *splinter*. That it should have existed 500 B.C. in India need not surprise us. A study of the migration of games might be expected to yield results as interesting as those of the migration of stories.

T. W. RHYS DAVIDS.

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20. Saṃyutta Nikāya, Part I. ...	1884	M. Léon Fe
21.*Saddhammopāyana ...	1887	Dr. Morris.
22.*Sandesa Kathā ...	1887	Prof. Minaye
23.*Simā Vivāda Vinicchaya Kathā	1887	Prof. Minaye
24. Sutta Nipāta, Part I. ...	1884	Prof. Fausb
25. Sumaṅgala Vilāsinī, Part I.	1886	{ Prof. Rhys I & Prof. Carp
26. Vimāna Vatthu ...	1886	
		{ Gooneratne liyar.

* The twelve texts marked with an asterisk appeared
Journal.